

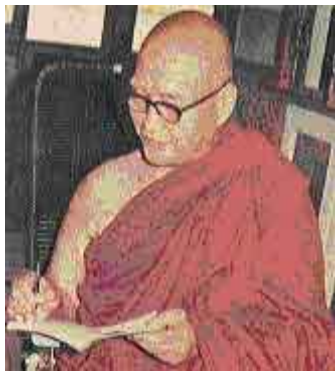
ABHIDHAMMA IN DAILY LIFE
The Principle of Physical and Mental Processes

by

Ashin Janakabhivamsa

Translated by Professor Ko Lay,

(Abridged)



"Namo Tassa Bhagavato Arahato
Sammāsambuddhassa"
*"Homage to the Exalted One, the Homage Worthy,
The Perfectly Self-Enlightened"*

A Gift of Dhamma

PREFACE

Definitions:

Samsara – *The continues cycle of birth and rebirth is defined in Abhidhama as - The continuous coming into existence of consciousness (citta), and mental factors (cetasikas) together with matter (rupa) in succession is called samsara in the ultimate sense.*

Sentient being – Human, **Devas, and Brahmas?**

Nama – the **mind** – is a collection of **Consciousness (citta)** and **mental factors (cetasikas)**.

Rupa – is the **material** elements

Existence - The successive coming into existence of this *nama* and *rupa*, in combination is normally called **human being, deva, brahma**, or person, being, I, he, she, man, woman, etc. In the ultimate truth sense, the humans, *devas, brahmas*, or other beings are just a collection of *nama* and *rupa*.

What brings Nama and Rupa Into Existence? *Nama* and *rupa* come into successive continuum of existence because of external objects and past *kamma*. *The primary driving force is the internal (mind). To shape a good future existence (Nama and Rupa), it is critical to cultivate a good mind.*

Attitude (Yoniso Manasikara) A Good Mind will produce a good future existence...

Abridged Version

The intent of the abridged version is to present the essence of the Dhamma in full English translation to enable the readers for ease of comprehending the essence of the Buddha teaching as intended by the original author, **Ashin U Janakabhivamsa**.

Maung Paw

California, USA

A Gift of Dhamma

About The Author:

Ashin Janakabhivamsa

The celebrated teacher of Pali Canon and founder of the famous Mahagandharama monastery of Amarapura Division, was born on Tuesday of fourteenth waning day of Tabodwe 1261, M.E. (27th February 1900) of U Zaw Ti and Daw Ohn Hline in Thayine village, Wetlet township, Shwebo district, Sagaing Division.

At age five, he was sent to the local monastery and was initiated for the first time as a novice, samanera. Nine years later in 1275, he was initiated for the second time into the Order, to spend his lifetime as a disciple of the Buddha in his Dispensation.

At age eighteen, in 1279 M.E. (1918) still a samanera, he passed the Government examination at higher level Pathamagyī, the examination in the Grammar, the Vinaya, the Abhidhamma and the Dīgha Nikāya.

At age 20, he was fully ordained as Buddhist monk with the title of U Janaka on the full-moon day of Tabaung 1280 M.E. (1919). He had the distinction of being ordained thrice in his life, the second time on the full moon day of Nayon 1281 M.E. (1920) and the third on the full moon day of Tabaung 1281 M.E. (1920).

His preceptor saw to it that he studied under the best teachers in the two most prominent centers of Pariyatti learning in Myanmar at Mandalay and Pakhokku. The advanced courses in the Pali Canon, the commentaries, sub-commentaries, exegeses, and expositions were thoroughly learned from the most distinguished teachers of these centers where he was afforded the opportunity of acting as a probation teacher himself under their guidance.

He passed the Government Pathamagyaw examination in 1287 standing first. In addition, to gain outright success in the especially difficult Sakyasiha - teacher course examination in 1289 for the title of Pariyatti Sasanahita Dhammacariya.

By that time, he had already started writing books, which were to be used as guides and manuals for thousands of students who later gathered round him until he passed away. He also wrote many small manuals for lay Buddhists who have no opportunity to study the Teaching of the Buddha directly from Pali Canon.

It was at the time when world war II began to reach the shores of Myanmar and the Japanese forces began to appear at the eastern border that the Venerable Janakabhivamsa who had already become a noted teacher and writer began to settle down in his own monastery at Amarapura about 12 miles south east of Mandalay. It was an old monastery called Mahagandarama, which belonged to his mentor the First Maha Gandharama Sayadaw. There were only three dilapidated buildings with five inmates including himself when he decided to settle down there and bring it

up to be a prosperous monastic educational institution.

That he had succeeded in his endeavor even beyond his expectation was evidenced by the fact that when he passed away in 1977, there were over 500 Bhikkhu disciples under his charge as resident students of Tipitaka, strictly following the Vinaya Disciplinary Code as laid down by the Buddha, and 97 monastic dwellings donated by devotees. He had managed to provide accommodation for all his Bhikkhu students and early morning meal for all of them. The midday meal was collected by the students by going on alms-round. He was the first recipient of the title of Aggamahapandita, The Superior Learned One bestowed by the first President of Independent Myanmar.

For entire thirty-five years, between 1942 and 1977, he was intensely and incessantly active in the cause of purification and propagation of Sasana, conducting courses of instruction in Pitaka Pali writing textbooks, sub-commentaries, and many religion handbooks for lay people.

At the time of the Sixth Buddhist Council, in May 1954, he was busy engaged in various committees as an advisor to the Chattha Sanggiti Ovada Cariya Sangha Niyama. He acted as editor at the Sixth Council, Chattha Sangiti Bharanitharaka of Pali texts Chattha Sangiti Palipativisodhaka. He also acted as the Reader of finalized Texts, Osanasodheyya pattapathaka.

Through these years while he was actively engaged in teaching, in administration of his fast growing monastery in addition to attending and supervision of constructions and accommodation for large number of students and attending to duties incumbent upon being appointed a member of many committees of the Sixth Council, he never failed to continue writing books and publication.

He wrote in all 74 books made up of 11 books on grammar, 14 books on Vinaya scripture, 14 books on Abhidhamma Texts, 8 books on Suttanta Pitaka Text and 24 books on miscellaneous subjects dealing with all aspects of Buddhist Teaching and Sasana; he managed to publish 50 of them before he passed away.

He started writing books from the time he became a Thera of ten years standing at the age of thirty (1930) and continued until his death on 27 December 1977. He had great desire to help the Bhikkhu students of Pali Canon master easily the teachings of the Buddha including their expositions in the commentaries and sub-commentaries. He also had in mind to give as much Buddhist education to the lay disciples who are incapable of devoting entirely to study of scriptures, by writing popular books such as this one, for example: "[Abhidhamma in Daily Life](#)". "[The Last Ten Months of the Buddha](#)" was another book written for the benefit of layman. He wrote this book towards the end of his teaching career.

It was also during these eleven months that he compiled an autobiography "Tabhava Samsara" dealing with all aspects of his life, touching on his struggles, pains, hostilities, jealousies, triumphs and above all on his mettá, karuna, cetana for all beings with the greatest kindness for Myanmar people. He managed to complete his autobiography 13 days before he expired. His devoted disciple, Bhadantta Candobhasa, completed his autobiography.

The Venerable Bhaddanta Janakabhivamsa passed away after a short illness, at the age of 78 on the 2nd waning of Nattaw M.E., 27th December 1977. His demise was a great loss to both Myanmar and the Buddha dispensation.

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1.0 CHAPTER ONE

The Ultimate and Mind – (Paramatha)

1.1 Paramattha - *the* Ultimate and absolute truth The Ultimate truths are free from bias or partiality. In essence, being constant, steadfast and unchanging is *Paramattha*, the Ultimate and absolute truth.

Paramattha There are three Ultimate (*Paramatthas*) truths that we can conceive as the ultimate truths. An intimate truth is an unchanging truth. There are three kinds of Ultimate truths, namely, Nama [consciousness (*citta*), mental factors (*cetasikas*)], matter (*rupa*) and *Nibbana*. We will define the three as:

- matter - (*rupa*)
- Nama – combination of - consciousness (*citta*) and mental factors (*cetasikas*), and
- *Nibbana*, the absolute reality.

1.1.1- Rupa – Matter – Combination of mental Factor and consciousness

a. **Mental Factor – Cetasikas** - The mental factors includes *Lobha*, greed and *dosa*, hatred or anger.

- *Greed (Lobha)* never changes its intrinsic nature whether it arises in the mind of the wise, virtuous, wicked, or animal.
- *Hatred (Dosa)* also never changes its nature in whomsoever beings it arises.

Mental Factor – Mind (Cetasikas)

"Mind has no material form and it generally travels distances. That is why we have telepathy. In addition, some could even read mind. Mind has several properties:

- **Mind Wanders alone** - Consciousness appears and vanishes very swiftly.
- **Mind has no material form** - The mind has no form or shape.

b. Consciousness – (Citta)

Awareness means ability to take in objects through sense organs. We have six senses:

1. All forms of sight - *ruparammana*
2. All forms of sound - *saddarammana*
3. All forms of smell - *gandharammana*
4. All forms of taste - *rasarammana*
5. All forms of touch - *phothabbarammana*

6. All other perceptible objects - *dhammarammana*

Origination of Consciousness

- Consciousness of seeing originates in the **eye**;
- consciousness of hearing originates in the **ear**;
- consciousness of smelling originates in the **nose**;
- consciousness of taste originates in the **tongue**,
- consciousness of touch originates in the **body**.

All these senses have the sense capability of taking in an object consciousness (*citta*)

Interaction of mind - As consciousness appears and vanishes very quickly, the good and bad consciousness mingles and interacts even in a short time. When you are angry with someone, you might at the same time think of your teachers' advice and thus could lead you to good mindfulness to restrain your mind.

Taming the Mind - If one monitors one's mind everyday and tames one's unruly mind, one will soon have a noble mind, and after two or three years, will have developed enough self-esteem to have respect for one's mind.

Reforming the Mind – We should reform our wicket mind in this present existence, because the evil nature will continue to prevail successively in many future existences. Hence, one should cultivate a virtuous mind, whenever we can.

Preparing to restrain the mind

These are things that you can do to restrain your mind by observing the eight factors:

1. I will not perform regal duties for - seven days.
2. I will restrain myself from **greed - raga**.
3. I will restrain myself from **hatred - dosa**.
4. I will restrain myself from **delusion - moha**.
5. I will be **humble and modest in dealing with my subjects (employees)**, maintain courtiers, and restrain myself from conceit.
6. I will carefully restrain **my words and actions**.
7. I will **restrain my sense organs**, i.e., eyes, ears, etc., to be free from unwholesome thoughts when seeing, hearing and experiencing sense-objects.
8. I will radiate **loving-kindness to all living beings**.

By repeated practice of restraining one's minds, evil thoughts will slowly diminished and they will become noble and virtuous with the development of faith and knowledge. Evil thoughts that usually occur will not appear for many days.

2.0 CHAPTER TWO

Mental Factors – (Cetasikas) And Unwholesome Mental Factors (Akusala Cetasikas)

2.1 Mental Factors (*Cetasika*) and Wholesome or Unwholesome Mental Factors (*Akusala Cetasikas*) determine the Mind – *Cetasikas*

The mind by itself is neutral. Since it arises together with different mental factors (*cetasikas*) it becomes good or evil depending on which one of the two, good or bad mental factors is stronger. Mind can only know objects; it by itself cannot determine good or evil. It is on this account that determines the mind.

2.1.1 - The Mental Factors that Influence the Mind

The fourteen factors that influence the unwholesome consciousness (*akusala cetasikas*) are:

1. Delusion - Moha
2. Shameless - Ahirika
3. Recklessness - Anottappa
4. Distraction - Uddhacca
5. Greed - Lobha
6. Wrong view - Ditthi
7. Conceit - Mana
8. Hatred or Anger - Dosa
9. Envy - Issa
10. Jealousy, selfishness - Macchhariya
11. Worry - Kukkucca
12. Sloth – Thina
13. Torpor - Middha
14. Doubt – Vicikiccha

2.1.1.1 Delusion – (Moha)

There are two kinds of delusions – Moha.,

- *Latent Delusion* that is inherent or lying latent – anusaya moha.
- *Reactive delusion* - *pariyutthana* The delusion that arises together with the consciousness.

a. Latent delusion - *Anusaya Moha*

The latent delusion is an element that forms a barrier to know the good teaching. This latent delusion (*Anusara Moha*) is the delusion that obstructs one to realize the truth of the Buddha

teaching. Our Buddha has expounded the absolute truths such as :

1. **The law of Impermanence** – “*Impermanence – anicca , Suffering – dukha , Non-self anatta (non-self)*;
2. **The Four Noble Truths**, and
3. **The law of dependent Origination** - *Paticcasamuppada*,

Worldlings will find it hard to identify the latent delusion with their limited knowledge. Even when one attains the holiness from the beginning stage of **Stream-winner** (*Sotapanna*), **Once-returner** (*Sakadagami*) or **Non-returner** (*Anagami*) *this latent delusion would be erased completely only when one attains the arahantship.*

b. Reactive delusion - Pariyutthana Moha

Delusion that arises shortly with a delusion is a reactive delusion and is in most cases as the bad mind, the unwholesome one. Therefore, even the learned and virtuous cannot see the evils of this reactive delusion and will react wrongly.

Example:

There was once, a Buddha-to-be- Bodhisatta, **Haritaca**, having renounced the world, abandoning his immense wealth of eighty crores of money, became a hermit and attained the great supernatural powers, (*jhanas* and *abhinnas*). One day, he came to Baranasi and stayed in the King's garden. The king of Baranasi was his old friend who was fulfilling the Perfections (*parami*) to become the Venerable Ananda. Therefore, as soon as he saw the hermit, he revered him so much that he asked him to stay in the royal garden and supported him with four requisites; he himself offered the hermit morning meals at the palace.

Once, as a rebellion broke out in the country, the king himself had to go out to quell the rebellion. Before setting out with his army, he requested the queen repeatedly not to forget to look after the hermit. The queen did as told. One early morning, she took a bath with scented water, put on fine clothes, and lay down on the couch waiting for the hermit.

The Bodhisatta came through space with his supernormal power (*abhinna*), and arrived at the palace window. Hearing the flutter of the hermit's robe, the queen hastily rose from her couch and her dress fell off her. Seeing the queen compromising position, naked, the latent delusion (*anusaya moha*), which lay dormant in his mind-continuum, rose to the stage of reactive delusion (*pariyutthana moha*), and filled with lust, he took the queen's hand and committed immoral transgression like a monster ogre.

We should consider the stupidity arising through delusion (*moha*) in this story seriously. If such *delusion* did not appear in him, he would not have committed such an evil deed even with the king's consent. However, at that time, overwhelmed by the darkness of delusion, he was unable to see the evil consequences of his deed in the present and the future existences throughout the *samsara*, and consequently, committed that improper transgression. The supernatural power, (*jhanas* and *abhinnas*), which he had acquired through practice for all his life, were also unable

to dispel the darkness of delusion instead, was overwhelmed by delusion, the power of *jhanas* and *abhinnas* themselves vanished from him.

However, the hermit, already quite matured in the *Paramis* (Perfections), learnt a bitter lesson and greatly repented his deed on the return of the king. He endeavored again to regain his supernatural power, *jhanas* and *abhinnas* and contemplating: " I have done wrong because of dwelling in close proximity with the people," returned to the Himalayas.

Ignorance is not a Delusion –

Ignorance, *not knowing could be lack of knowledge*; it is not real delusion at all; hence, it is wholesome mental factor; the absence of recognition, or perception that has no prior knowledge. Even *Arahants* have such kind of ignorance, lack of prior knowledge.

Example:

Even the Venerable Sariputta, who is second only to the Buddha in wisdom, taught a meditation practice inappropriate to a young *bhikkhu*. Thinking that the young *bhikkhu* was at the lustful age, he prescribed meditation on unpleasant objects (*asubha kammattana*) (e.g., decaying corpses) which did not go with his pupil's disposition. Even though the pupil meditated for four months, he could not get the slightest *nimitta*, sign of concentration.

Then he was taken to the Buddha who created a lotus blossom suitable to his disposition, and he was delighted. In addition, when the Buddha showed him the lotus flower withering, he felt repent – (*samvega*), a religious sense of urgency. The Buddha then gave him the discourse designed to make him realize the characteristics of *anicca*, *dukkha* and *anatta* and he became an *Arahant*. Note that there are things not known even to the Venerable Sariputta who was already free from delusion.

Thus, even the Venerable Sariputta did not know things beyond his knowledge. Thus, not knowing things, things that were not taught, and those, is not *moha*. It is merely the frailty of their knowledge or learning. Take the case of a man who is short sighted. It is not due to a barrier concealing the object from eyesight; it is only because of the weakness of his eyesight.

Coarse and Fine Delusion

a. Coarse Delusion - The *delusion* that cannot discern what is wholesome and unwholesome is rather coarse.

b. Fine delusion - The *delusion*, which prevents realization of the law of existence (*anicca*, *dukkha*, and *anatta* nature of mind and matter), the Four Noble Truths, and the Law of Dependent Origination, is comparatively fine *delusion*. One who is overpowered by delusion in general term is known as the fool, the dumb, the dull, the wild, the stupid, and the useless."

2.1.2. Moral Shamelessness- (*Ahirika*)

Lack of moral shame in pali is *ahirika*.. Taking life, to kill a living being, for the virtuous is bad; but there are people who do this for a living.

When delusion (*moha*) arises in you, it leads you to (shamelessness); so even the wise could commit wrong shamelessly. Therefore, those who acclaimed to be wise should judge with their own experiences based on moral shame.

Example:

In the case of the hermit given in the above example, the hermit **Haritaca**, he was shameless to have committed an unwholesome act with the Queen. The hermit was a holy man of the first grade in virtue who had already attained supernormal power - *abhinnas* (the higher knowledge's and holiness). What the hermit did was a shameful act of lust due to reactive delusion. Such a mean and degrading act was committed because of utter delusion, and shamelessness,.

Every unwholesome deed is shameful and dishonorable. Acts like this, acts of hatred such as abusing others, fuming and shouting, using coarse vulgar language, being puffed up with vain conceit, looking down upon others with foolish pride, decrying others in an indirect, allusive manner out of malicious envy, etc., are disgusting and shameful. Therefore, we should bear in mind that all unwholesome deeds are shameful. The mind that arises together with this shamelessness is "a shameless mind".

2.1.3. Moral Fearlessness – (*Anottappa*)

Lack of moral dread is having no fear, no dread (*anottappa*). In other words, *moral fearlessness* means devoid of moral dread. Evil deeds are like an open flame. *It* is like the moths. In fact, the open flame is to be very much dreaded. However, moths do not think the open flame as dreadful and recklessly fly into the flame. In fact, evil deeds cause a variety of sufferings; so they are indeed to be dreaded. However, delusion conceals those resultant sufferings; and *moral fearlessness* does not see them as dreadful. Those factors prompt you to act evil deeds boldly. Thus, moral fearlessness could result in undesirable situations.

a. Loss of Self-esteem - *Attanuvada-bhaya*- the danger of blaming or accusing oneself, losing self-respect and having no self-esteem. Such a person would be oppressed by the thought, "Though many people think I am a virtuous gentleman, I know myself: I am not a virtuous man as they think. I am a wicked man who does evil deeds stealthily." (*atta* oneself + *anuvada* blame, accuse)

b. Loss of Respect - *Paranuvada-bhaya*:- the danger of being blamed, being accused by others in this way, "You are a wicked person, doing unwholesome, evil deeds." (*para* by others; *anuvada* blame, accuse)

c. Becoming a victim - *Danda-bhava* - the danger of suffering and punishment such as being killed by others for having committed murder; being beaten by the owner for having stolen his property; being killed for committing adultery; being imprisoned for various criminal acts.

d. **Fearful of going to hell - *Duggati-bhaya*** - the danger of suffering from great remorse over one's evil deeds on one's deathbed and the prospect of being reborn in the four woeful abodes (hell) in the next existence.

Though one might be able to avoid the first three dangers brought about by one's evil deeds, but would not be able to avoid the danger of falling into the four planes of misery (hell) in the next existence. Hence, evil deeds are very dreadful indeed. However, when *moral fearlessness* steps in, even the wise who normally dread evil acts are inclined to commit fearful deeds without shame or dread.

Example - Note on the Story of Haritaca

In the above example given above, the hermit suffered from the danger of blaming himself and losing self-respect. The bad news, "The king's teacher, the hermit, had done wrong with the queen", spread over the whole town during the absence of the king, he suffered from the danger of being blamed by others ..

If the king, who would-be Ananda, the Buddha disciple, were not a virtuous man, he would not have cared for the hermit's life as much as a blade of grass for his transgression. It was because of the king's virtue that he narrowly escaped from being sentenced to death. As *moral fearlessness* came in, the hermit dared to commit such an immoral act without fear of capital punishment.

2.1.4. Distraction, Restlessness, Wavering - *Uddhacca* (

Distraction is an unsettled state of mind. Just as minute particles of ash fly about when a stone is thrown into a heap of ash, the mind which cannot rest quickly on an object but flits about from object to object is said to be distracted. The mind arising together with *distraction* is a distracted mind. When one is overpowered by distraction, one will become a drifter, a floater, a loafer, an aimless person.

Example - Nanda Thera's Inability to Concentrate

When Nanda, the young prince, was about to marry Janapada Kalyani, Buddha took him to the monastery and ordained him a *bhikkhu*. He was so distracted that he could not concentrate on the Dhamma, his mind wandering back often to Princess Janapada Kalyani. In this story, Prince Nanda's state of mind, which is unable to concentrate on Dhamma, is a good example of *distraction*.

The Feeble Power of Distraction - *Uddhacca*

Distraction, (*Uddhacca*) is the inability to concentrate on any object steadfastly. Although *distraction* is *akusala*, of unwholesome nature, because it does no evil deeds effectively, it has no power to throw one into hell, (the four woeful worlds), as greed, hatred and delusion do.

2.1.5. Greed - Lobha

Greed is craving for sensual pleasures. But wanting to attain *Nibbana*, wanting to get Dhamma, wanting to be learned, wanting wealth for giving in charity to the poor, are not *greed*. They are called desire.

Other Terms for Greed

Greed is also termed *pema*, *tanha*, *raga* or *samudaya*. The term *pema* is used for the love exchanged between sons and daughters, brothers and sisters, husbands and wives or members of the family, relatives, etc. This kind of sincere love binds one person to another as a rope does. It makes one inseparable from the other.

The five kinds of object, namely, sight, sound, smell, taste and touch, are sensuous objects; desired and cherished by people.

Like hunger and thirst, intense desire for these desirable objects that surpass ordinary wish is called, craving (*tanha*). One who hankers after another of the opposite sex is labeled "mad with lust". *Tanha* means craving or hunger. Of the five sensuous objects, bodily touch (sexual union) is the most longed for, when it is lust Raga). *Lust* also means clinging or attachment to something. Just as color fastening on dyed cloth, *raga* is *lobha*, which clings to a person. [These are not literal meanings; they are classified according to common usage.]

Greed Does Not Get Diminished

If greed, which is called craving or lust, is not controlled by Dhamma, and allowed to go on by itself, it will never be diminished. As the protruding horn of a calf grows longer and longer as it grows older, the greed of a man, which accompanies him since the embryonic stage, increases exponentially with age.

Drinking Salty Water

"Love! Love! The more they love, the more they are insatiate, just as they cannot quench their thirst by drinking salty water. Love, turns a blind eye to one's defects; expecting happiness through love, one nurtures love. This is the way of love, the nature of love.

How Greed Leads to the Hell - Four Woeful Abodes

Just as the smallest particle of a stone sinks in water, even petty greed can lead to the four woeful worlds if not supported by wholesome deeds. Therefore, many people have become miserable ghosts (*petas*) because of attachment to their spouses, sons, daughters or wealth while on the deathbed. At the time of our Lord Buddha, a Monk (*bhikkhu*) became a louse after his death because of attachment to his new robe. It is said that he was emancipated from the life of being a louse only after seven days.

Greed Will Not Lead to the Four Woeful Worlds If Supported by Wholesome Deeds

Even though there is, attachment for each other people will not be thrown down to the lower woeful worlds if they get the support of wholesome deeds.

For example, a stone will sink in water, but will float if carried on a boat. Therefore, in the Stories of Bodhisatta (*Jataka*) stories, there are instances of those who were not yet free from *attachment* becoming close partners to fulfill Perfections (*Paramis*) together.

Example - Nakulapita and Nakulamata

At the time of the Buddha, there lived a wealthy man, **Nakulapita** and his wife, **Nakulamata**. They had been together for many existences. They had become *Sotapannas* (Stream-winners) since they first paid homage to the Buddha. This couple had been the parents, or elder uncle and aunt or uncle and aunt of the Bodhisatta in many previous existences. They were very fond of the Buddha as though he was their own son and were so intimate with him that they asked him any question. Once the wealthy man said: "Venerable Sir, I took Nakulamata as my wife since my youth. Since then I had not even thought of infidelity, let alone actually doing it. I had always wanted to be in the presence of Nakulamata in the present life and I always want to be so throughout the cycle of birth and rebirth, *samsara*."

On hearing the words of Nakulapita, his wife also said frankly, "Venerable Sir, I came to his house since my youth. Since then I had not thought of anyone else. I had always wanted to be with him in the present life; and I always want to be with him throughout the *samsara*"

The Buddha said- "If man and wife, who are leading a harmonious life, wish to be together in the next existences, they should have the same faith (*saddha*) the same morality, *Precepts*, the same liberality, *caga* and the same level of knowledge, *panna*".

As the husband has pure faith, just so the wife should have the same. As he has pure morality, just so she should have. If one of them wishes to give charity, the other must comply. If she donates, he should encourage her. If he donates, she should be delighted. Their wisdom and knowledge must be the same too.

"In the human abode, if husband and wife are in harmony and willing to be together, if they have the same liberality, morality, faith and confidence, they will be together in *samsara* like glorious *devas* and *devis* who are together in the heavenly abodes all along the cycle of rebirths."

Note on the Story

The two had already become Stream-winners (*Sotapannas*), and should consider for themselves first. As they loved each other sincerely enough, they did not think of being unfaithful. As their minds were, so pure they held each other in high esteem and did not want to be separated from each other. They always wanted to be together in *samsara*. Although such a wish to be together is based on *greed*, of these virtuous noble people would bind them to each other, and all their

meritorious actions would lead them to a good destination.

Deceitfulness - *Maya*

In some cases, *deceitful due to greed* is called deceitfulness - *maya*. Therefore, the nature of *maya* will be explained herein. *Maya* is like a magician, a conjurer. Just as the magician picks up a stone and makes the audience believe it to be a gold nugget; just so does *maya* conceal one's faults. It means one who exercises *maya* pretends to be flawless though one is not.

Example - The Hermit's *Maya*

Once, there lived at a village a hermit revered by a layman donor. For fear of robbers, the layman donor hid one hundred pieces of gold in a hole near the hermit's monastery and said, "Venerable Sir, please take care of it." The hermit said, "Devotee, it is not proper to ask a hermit to do so."

Then a thought occurred to the hermit: "One hundred pieces of gold will be sufficient for me to live in comfort", and he dug up the gold and hid it in another place close to a chosen footpath. On the next day after having his breakfast, the hermit said, "My donor, I have been living here for so long that I am inclined to be attached to you. So I must move to another place." The donor requested him repeatedly not to do so, but his pleadings were all in vain. All he could do was to see the hermit off at the village gate.

After traveling some distance, the hermit returned and said, "Devotee donor, a blade of thatch from your roof is entangled in my hair. It is improper for a hermit to take things which are not given him." The simple donor thought him to be so virtuous that he revered him even more.

However, at that moment, a very wise guest putting up at his house said, "Have you ever asked the hermit to keep anything under his care? If so please go and see." When he did so he could not find the gold, so together with the guest, he pursued the hermit and caught him red-handed.

Note: In the story, the hermit returned a blade of thatch to the devotee, in order to hide his theft; this wily act amounts to *maya*. Thus, as deceit, stratagems (*pariyaya, maya*) can be employed even by some hermits or *samanas*, there is much trickery and cheating amongst the laity these days. Few people can be trusted; to associate with honest people is possible only because of wholesome deeds done in the previous lives.

2.1.6. Wrong View - *Ditthi*

Wrong view or wrong understanding is called *ditthi*. It may also mean wrong belief. *Ditthi* sees what is right to be wrong and what are wrong to be right; it also dogmatically takes one's wrong view to be right and other are right views to be wrong.

- Believing in the **creator** of the world and beings when there is none;
- Believing that there is an **soul** (*atta*) in the body of beings when there is not;

These are wrong beliefs, which believe what is absent to be present. Some of these fault beliefs

are:

- **That neither good nor bad deed will bring forth results later on**
- **That there are no results of one's action (*kamma*)**
- **That there is no *Nibbana*, the cessation of mind, matter and suffering;**
- **That there are no next existences**
- **That there is no endless cycle of rebirths before the attainment of *Nibbana*.**

The following beliefs are *wrong view*, which sees what is false to be true:

The False belief: -

- Killing beings for sacrificial offering is a meritorious deed.
- Bathing when it is very cold,
- Heating one's body amidst four fires at noon when it is very hot
- Behaving like cows and dogs are good practices for purification of defilements.
- Washing away unwholesome deeds in the River Ganges at a suitable time is a good practice.
- Believing that charity, morality and mental development do not lead to the realization of *Nibbana*.

2.1.7. Conceit – (*Mana*)

Haughtiness is conceit – *mana*. Those who pose *conceit* tend to be haughty and mean. When they excel others in status, wealth, knowledge, health, etc., they think highly of themselves and look down upon others. When they are equal to others in status, wealth, etc., they reason thus:

"Others are not different from us; we, too, have such things" and will be puffed up with pride nevertheless. When their position, wealth, knowledge, health, etc., are lower than others are, they reason thus: "We needn't heed their higher position, wealth, etc., we eat only what we have; we get only what we work for. Why should we kowtow to others?"; though inferior to others they will still be conceited.

Common Forms of Conceit. How to Dispel Them

a. **Wealth** - There are rich people who are conceit of the wealth.- *dhana mana*. Nowadays, there are many people possessing some wealth who seldom associate with the poor. They may think of themselves to be immensely rich or wealthy . However, if they are broad-minded and kind towards the poor, they be honored more than ever? Won't they even get help from them when in danger? The smiling face and the gentle speech of the rich can be the most effective elixir for the poor.

Therefore, wealth, which has been acquired for this existence because of charity done in the previous lives, should not be the basis of *conceit*, which would lead one to lower strata of life in future existences. The wealthy should strive to be of dignified manner to win the trust of the people and to render assistance to them. The immense wealth in this life faces many dangers.

Even if there are no such dangers, it is good only for the present existence.

b. Education – There educated people who are conceit of the education - *panna-mana*. Knowledge is an asset meant to teach people what is proper and what is not and how to be civilized in cultural and social relations. However, it is a great shame to be conceited because of one's education and academic qualifications. Education is something learnt from others and not an extraordinary achievement.

Anyone can acquire formal education given the chance to learn from a good teacher.

c. Beauty - The conceit of physical beauty is the conceit of personal appearance. Because of being free from *dosa* (hatred) in the previous existences, offering flowers, cleaning the pagoda and monastery precincts, etc., one becomes famous for beauty in the present existence. One may well take pride in such pleasant appearance.

However, on reflecting one's past, recalling how one had been free from hatred and had been virtuous donors of water, flowers, etc., one should not feel conceited in this life. One should try to culture good thoughts and be gentle and virtuous.

2.1.8. Hatred – *Dosa*

Anger or violence of mind is hatred – *Dosa*. *Hatred results in violent* but it also soils the mind. It is not only wild and rude, but also depressive resulting in inferiority complex and living in fear; they all belong to the category of *dosa* or hatred (ill will).

In brief sorrow, grief, fear, depression, anger, grudge, frightening others with abusive language, attacking, planning to kill other people - all of these are *dosa*.

Since *hatred* accompanied by fear and violence the angry and violent person is also easily frightened. Be aware of such persons. (Violence is ascending hatred, and fear is called descending hatred.)

Example - The Story of a Lasso

In India, there once was a young woman who suffered from the evil consequences of hatred. The story is related here to clarify the concept of anger – (*dosa*) and remind the parents who used to force their sons and daughters into marriage without their consent, without love between bride and bridegroom.

A young lad and a young woman in this story were not acquainted with each other before. The parents betrothed and got them married. Though the young woman, being a daughter of a good family, did her chores dutifully, the young lad neither appreciated her services nor loved her sincerely. She began to be disappointed because he did not care for her in spite of her amiably attending to him. She was unhappy and was often lost in despair. Her husband, having no love for his wife, when seeing her depressed behavior hated her more and more and became violent. Although she was unsatisfied with her husband's behavior, there was no choice for her but to

carry on with her household duties.

However, she being a living being with a sentiment often attempted suicide. Although she suffered much from disappointment, unpleasantness, unhappiness and fear, she bore the suffering until she got two children. But at last she could not bear the burden any more and wrote a letter to her husband away on business which runs thus—

"My lord, though you had become my husband married by order of my parents, I really loved you and tried to win your love. However, it was all in vain. I was accused of cheating and concealing my faults; and I was so disappointed that I often tried to resort to suicide, but it was a failure because of my children. Anyhow, it is of no use to live any more. After writing this letter, I will take my own life after putting poison in my children's food."

Having read this letter, the husband reflected over her goodwill and returned home quickly, only to find three dead bodies. He also shot himself in remorse. (in this story, hatred is prominent) When one happens to fall into such a situation, one should try to be broad-minded

Ingratitude - *Makkha*

In conjunction with anger (*dosa*) there is ingratitude (*makkha*) or being blind to the good turns of others; it is a kind of *dosa*. There are times when people think they are ungrateful to them in spite of many good deeds done for them.

Some people are not only blind to the benevolence of their benefactors, but also do wrongs to them. They are the wicked who have done wrong to their friends. Gratitude is similar to a debt, a deferred payment. Although you cannot yet return benevolence to them, you should regard your benefactors as benefactors. When you get a chance to repay the gratitude you should do so with all your heart.

Lesson: If you take shelter under a tree, do not break its boughs and branches. Those who break its boughs and branches are the wicked ones.

Example: -The Grateful Son

In a certain town, a lad worked hard as a common laborer and looked after his widowed mother. His mother was immoral and was having affairs secretly. His friends who knew about the mother felt pity for the lad and disclosed the affair to him. However, he said, "Let my mother be happy; whatever she does, I shall attend to her." (Good sons and daughters are as rare as good parents are.)

Note: In this story, the immorality of his mother is her own burden. The work of attending on her is the duty of the son. In attending to such a single mother, the sons and daughters need not regard themselves as looking after her as a mother, instead, they should bear in mind that they are repaying their old debts of gratitude to a great benefactor. Therefore, every good man or woman who wishes to gain benefit in the present and next existences through out *samsara*, should try to repay his or her old debt of gratitude to great benefactors.

Ill will.

Ill will is a kind of hatred, which competes with superiors. A person cannot tolerate those who are superior to him in morality, concentration, knowledge, wealth, beauty or civility, so he competes with them saying "What's the difference between him and me?" This he says in spite of knowing that they are better than he is.

Sorrow - Soka

The mental factor of suffering is sorrow. The state of being unhappy on coming across unpleasant incidents is sorrow. Wherever sorrow appears, hatred will also accompany it. Therefore, sorrow should be looked at in conjunction with hatred. Sorrow arises due to the deaths of their relatives, due to loss of wealth, due to mishaps of their friends— all such are sorrow.

Mental Suffering

There is also a kind of mental suffering which is mistaken to be sorrow. At times, one may be anxious about the health of dear ones; anxious about beloved ones not returning in due time after a journey; anxious about one's offspring in many ways. Such anxiety is not sorrow. Anxiety encoded in the thought, is not sorrow; it is merely mental suffering.

Can You Benefit From Sorrow or Anxiety?

The above-mentioned sorrow or anxiety is uncomfortable states of mind; they endanger the mind, creating heartfelt sorrow and intense anxiety. They are painful forces and influences; one in no way gains anything from these. In reality, they burn the heart and harm the mind without yielding a single benefit. Therefore a wise person will avoid great anxiety or sorrow with steadfast mindfulness and prepare beforehand to meet adverse situations.

Weeping or Lamentation

Weeping or lamentation is the root of hatred and mental pain. Most people feel sorrow and grief when they see the coming of the fall in status, office, fame, power, wealth, etc. They also feel downhearted. When they cannot keep *anxiety* under control, the sound of weeping and lamentation.

Can One Benefit From Weeping?

Like anxiety, weeping also is useless without any benefit at all. As it is natural to cry over the sudden loss of relatives and loved ones, one should not blame them. Even the Venerable Ananda wept when the Buddha passed into *Nibbana*. However, today quite a number of people are seen to weep aloud and show extreme distress to attract the pity of others. When one hears

melancholic crying and grief, one also becomes sorrowful and all happiness fades.

Example - How the Bodhisatta Consoled Himself

In one of their previous existences, the Bodhisatta and his spouse (the Yasodhara-to-be), after renouncing the world they dwelled in a forest as hermits.

After sometime, she became weak and ill because she had to eat raw fruits and alms-food instead of the tasty dishes she used to relish as a laywoman. She was weak due to sickness from dysentery. The Bodhisatta helped her along until they came to the city gate. She was gently made to take rest in the roadside shed while the Bodhisatta went into the city for alms-round. She died before the hermit returned from the alms-round. When the townspeople saw the corpse in the roadside shed, they all lamented at her sudden demise though they were no relatives of her. Then they prepared to perform funeral rites.

At that time, the Bodhisatta hermit returned from alms-round and saw the great and sudden loss. Instead of showing intense grief and weeping aloud, he just sat near his wife's corpse and ate his morning meal. He was calm and composed while others shed tears and wailed. After his meal, he preached to them a suitable discourse to extinguish the fire burning fiercely in them.

Example - Mallika, Wife of General Bandhula

Another interesting story is about Mallika, the wife of General Bandhula. This couple, during the reign of King Kosala, had sixteen twin (thirty-two) sons. These sons, together with their followers, used to come to the palace for royal audience.

Seeing their numerous followers, some ministers got envious. They falsely informed the King that Bandhula and his sons would one day conspire against the king, who, lacking due intelligence and wisdom, believed in the slanders. Therefore, he ordered his men to trick Bandhula and his sons into a house and burn them alive. The king's men killed them all by setting the house ablaze.

The next day, when Mallika was about to offer alms to the Venerable Sariputta and his follower *bhikkhus*, the bad news arrived. Mallika stayed composed and showed no sign of grief. Indeed the loss was great, but she did not suffer from lament at all and carried on with her meritorious deed.

Physical Suffering - Dukkha and *Domanassa*

There are both Physical suffering and mental suffering. Everyone feels the impact of earning a living, and other hardships related to it. These impacts cause physical suffering or weariness. In this world people, moan " Oh! Dukkha! Dukkha!" whenever they suffer from physical pain. However, it is possible to escape mental suffering whilst experiencing physical suffering.

Example – Our Bodhisatta during the countless lives while accumulating *Paramis* (Perfections), the Bodhisatta had experienced physical pain. He had to suffer physical suffering as Mahosadha

and **Vessantara**. However, he had a determination to liberate all kinds of beings from *samsara*. With great compassion and his resolution to achieve enlightenment, he had been free from mental pain.

These mental suffering such as anxieties, depressions, disappointments and despair pertain to the mind and is a kind of illness that inflicts the mind. Someone will react like this: "Oh, don't talk about this fellow, I don't want to hear! It gives me much pain." Such suffering is commonly referred to as mental pain, it may or may not be accompanied by physical suffering. In this world there are many who, although affluent and prosperous, abounding in material wealth, are suffering from mental pain. This shows the truth of suffering as taught in the Dhammacakka Sutta, which said - suffering due to not getting what one wants as well as not wanting what one gets. Actually, this mental suffering is more intense, more severe than physical pain.

Indeed, there are many ways to overcome sorrow, depression, anxiety or disappointments in life and keep oneself in a happy state. However, we can be sure that the ways of adapting oneself to changing circumstances are not easy to follow for the not so wise. Briefly, people should be far-sighted and plan. In addition, one must be diligent and industrious in carrying out one's plans. Yet, if there were failures and disappointments despite one's efforts, one should not despair. These are due to the effects of bad *Kamma*. (Try again with more vigor for, should one really strive hard, one can become even a Fully-Enlightened 1.) It is important that one should maintain one's integrity and remain calm and composed in the face of the **difficulties of life**, known as *Lokadhamma in Pali* .

1. **Labha** = Acquiring wealth, requisites, etc.,
2. **Alabha** = Not acquiring wealth, requisites, etc.,
3. **Yasa** = Having followers,
4. **Ayasa** = Not having followers,
5. **Ninda** = Being blamed,
6. **Pasamsa** = Being praised,
7. **Sukha** = Happiness,
8. **Dukkha** = Suffering.

These are four good and four bad circumstances in life. When you encounter the four good conditions, you must not be elated and proud. When you encounter the other four you must not be distressed.

Acquiring Wealth - *Labha* and *Alabha*

Everyone should honestly earn a living and work for material gain by lawful means. In doing so, one may accumulate wealth, which should not be the cause to be elated or boastful. On the other hand, some people, while earning a livelihood, encounter material loss, and get poorer and poorer. In such a case one must not cry over it; instead, one must remain composed and calm.

Having followers - *Yasa and Ayasa*

Teachers, leaders and great men ought to have a retinue of followers. Followers are like a fence protecting a building it encloses, so followers usually protect their leaders and render service to them. In turn, leaders should reward their followers. Generosity brings in a large number of followers; and they should be treated with due respect. Leaders must have the good will to enhance the life of the followers. Even servants and menials should be treated like co-workers and friends. As a result, they will give full protection and good service. If, in spite of one's goodwill, one has few or no followers, there is no need to be worried. On the other hand, when one is surrounded by many followers one should not be conceited and haughty.

Fame is an asset not only in this one life but also in the future in lives. Only persons of great fame and quality can accomplish great and noble tasks.

Being blamed or praised - *Ninda and Pasamsa*

Envious and jealous persons and faultfinders are in abundance everywhere. In this life, therefore, it is very difficult to be praised and very easy to be blamed. Nevertheless, one should try to live righteously by means of mindfulness. No one is immune from blame.

However, those who blame others should ask themselves "Are we free from faults? Are we flawless?" No one is flawless like the Bodhisatta Mahosadha, King Vessantara, Venerable Kassapa, Venerable Sariputta, or Venerable Ananda. In the case of women they are far from being faultless like Amara, Kinnari, Maddi, and Sambula, the four exemplary ladies.

Example - In a village, a young boy told his father that a neighbor falters in speech. He stuttered: "Oh father! Our neighbor . . . ah.. .ah, has..... has..... fal....ter....ing.. spe.. .ech. He was probably oblivious of the fact that he himself had the same defect.

Some faultfinders cover up their own faults and conceal their shortcomings. They are hypocrites who do steal but pretend to be innocent, like a wily cat.

Sometimes, due to envy and jealousy, people blame others but usually they emulate their ways. Gossips slander a young girl when a young man frequently visits her but these gossips actually want the young man to visit them.

Those who are afraid of ghosts dare not go into the dark; when they do, they might see a tree-stump and yell "Ghost! Ghost!" Since their minds entertain the fear of ghosts constantly, they imagine that ghosts are chasing them.

Happiness and Suffering – Sentient beings are bound to confront with the vicissitudes in life – some happiness and some suffering. Summing up, among the eight worldly circumstances, four are desirable and others undesirable. This is the law of nature that we all must face.

Since time immemorial all sentient beings had done good and bad deeds in countless past lives, they all will have good and bad effects, or difficulties, in this life. Situations desirable and

undesirable are the many periodic phases of life. Unflinching, try to withstand the difficulties and sail across the ocean of *samsara* through storms and winds towards the peaceful Shore of *Nibbana* where all sufferings cease.

Example - For example, captains of ocean-going vessels cannot always expect calm and smooth seas in their voyages. They are bound to encounter rough seas, turbulent winds and storms, or rolling waves that may even endanger their ships. Under such circumstances, skilful captains use their intelligence and industry to steer their ships through perilous seas and storms to drop anchor at a safe haven.

Due to deeds of good and bad *kamma* in past existences, we encounter situations both desirable and undesirable. Come what may, we must be like the captain of a ship; with confidence, zeal and skill, we must face storms, gales, overcome difficulties, and dangers. We must be unmoved by the eight worldly conditions to steer straight to drop anchor at the Port of *Nibbana*.

Intense Anger

When one comes across material losses, death of loved ones, downfalls or failures, there will arise intense anger. It means extreme wrath. Ordinary anger leads to violence or even killing, while *it* gives you superlative anxiety and ire. The flame of anxiety and fury in the heart boil the blood circulating in the body. Therefore, a person with intense anger will get lapses or fits, or even lose consciousness.

Intense anger affects persons who have weak minds and those who depend too much on others. The weaker sex is more prone to suffer from *intense anger*. Feminine mind and physique are not as strong as the masculine and are often inclined to depend on others due to inadequate wisdom and knowledge concerning strengthening of mind. They easily suffer from *sorrow and lamentation*, which overwhelm their subtle physique easily and develop into the state of *intense anger*.

2.1.9. Envy – Issa

When one hears about or meets an individual superior to one in beauty, wealth, education or morality one often feels envious. This unwholesome thought is envy. There are many who do not appreciate good tidings of others. They would comment "All birds are as beautiful as owls", "Such rabbits are found in every bush". These comments grow out of *envy*.

There are proverbs, which say, "Envy arises when someone excels you. Having similar objectives breeds hostility." Envy mostly exists in workers who feel inferior to co-workers. Especially persons of same rank or status are affected by envy.

By feeling envious and by fabricating slander, one only ruins oneself because the wise condemn one as a worthless person. In addition, the envious shall fall into woeful abodes (hell) in *samsara*, whereas the envied will not be affected at all. Envy is unwholesome (*akusala*) mental factor, everyone should abhor and eliminate it.

Example - Hogs and the Emerald Cave

Once upon a time, a big lion has his den in an emerald cave in the Himalayas. Near this cave lived a herd of hogs; and they live in constant fear of the fierce lion. They blamed the emerald glow of the cave for their woe. Therefore, they first rolled about in a muddy lake and rubbed the emerald cave with mud. However, the emerald cave grew more and more radiant and shiny. Likewise, those who slander, envy and belittle others, actually get opposite consequences. Only they themselves will suffer from hardship while the others are propelled further into prosperity.

Ostentation

Some people proclaim their ability in a boastful manner. They would say they are learned and well versed, that they are wealthy, that their relatives hold high positions, that they are academically highly qualified, that they excel others, etc. They might also say that although they now are in low positions, once they were the cream of society. Even some monks say that they are powerful, dignified, have wealthy donors, pass many religious examinations, preach and teach well, can make gold and silver by alchemy, etc. Thus many persons are fond of making ostentatious statements whether true or false; the ignorant may perhaps be taken in by such pretensions whilst the wise will surely not. In both speech and writing, one should abstain from *atthukkamsana* with *sati* (mindfulness)

2.1.10. Jealousy, Selfishness - Macchhariya

Jealousy or selfishness, an unwholesome mental factor, nowadays some people are reluctant to give to others or to practice charity - *Charity*. This is mistaken to be *selfishness*. Actually, *selfishness* means wishing other persons to get nothing. Those with *selfishness* are jealous of others. They do not want to see others acquiring wealth. Stinginess is just attachment to money and property, and is merely greed.. In the case of *selfishness* it means a jealous outlook, not wanting others having promotion, money, fame, beauty, etc. Pitaka mention five kinds of *selfishness*..:

1. **Selfishness concerning houses, dwellings, monasteries, schools, beds, etc.** In the case of monks, some do not want visiting monks to reside in the monasteries they came to possess. However, preventing bad monks entering their places does not amount to *selfishness*. The act of preventing others from getting something is *selfishness*. Those monks who have *selfishness* will be reborn in their very abode as a hungry ghost or reborn in *niraya* (hell).

2. **Selfishness concerning Donors and relatives** - Some monks do not want to let their regular donors to support other monks except themselves. However, to prevent evil monks making acquaintance with one's friends and relatives is not *selfishness* because evil monks can contaminate their faith and morals. Jealousy, burns the viscera when one sees one's relatives in the company of other people, causing internal hemorrhage and diarrhea. Alternatively, such a person will be in impecunious circumstances in the next existence.

3. **Selfishness based on material gain** - There are people who do not want anyone to prosper except himself or herself. Such ill will is *selfishness*. However, to prevent bad monks from

getting requisites, which they will put to improper use and to wish good monks to receive them, are not *selfishness based on material gain*. These people will be reborn in filthy hell and will have to eat filth.

4. Selfishness based on beauty or fame. A person who has this form of jealousy does not want others to be more beautiful than himself or herself. Such a person becomes an ugly person in forthcoming existences in *samsara*.

5. Selfishness based on learning, education, or knowledge. Thus a person who will not impart knowledge or information to others is guilty of *selfishness*. Such people fear that others may excel them in learning and refuse to answer questions. They do not teach others willingly. However, to deny teaching malicious persons who will misuse knowledge does not amount to *selfishness* because such persons will ruin the Buddha's Teaching. He who feels *selfishness based on learning and education* will be reborn a dumb person or an idiot. After he dies, he will suffer in the hell of burning ash.

Most probably monks and nuns who depend on alms for their sustenance are most liable to accommodate these evil traits. In the case of lay people too, *selfishness* arises when they do not wish others to acquire better house or land, when they wish to be more wealthy and beautiful, to excel others in power, status, knowledge, wisdom, and so forth..

2.1.11. Worry or Remorse - *Kukkucca*

When a bad deed has been done, it is usually followed by worry and remorse. Remorse occurs because of bad deeds. It is repentance over wrong things done. Therefore, there are two kinds of remorse.

Example - Repentance of Four Rich Youths

There is a well known phrase **Du-Sa-Na-So** which are the four syllables uttered by each of the four rich lads. They were very rich young men, yet they did not perform any meritorious deeds; they did only unwholesome deeds. They transgressed moral precepts and engaged in sexual misconduct. Therefore, when they died they fell into hell of hot molten metal for sixty thousand years. As they floated upwards in the molten metal for a short moment, they tried to speak of their repentance for their wrong deeds. However, each one could utter only one syllable because of their great pain. They uttered "Du," "Sa", "Na" and "So" respectively.

What They Wanted to Say Were:

"In my past life I was born of a rich family. However, I did not follow the way of merit. Instead, I had engaged in sexual misconduct."

He felt intense remorse for his evil deeds. However, he could utter only "Du" and sank to the bottom of the infernal cauldron. This man repented for having not done good deeds.

The other wished to say: "Painful consequences seem to be endless. I had done evil deeds as a

human being". However, he could not complete his sentence. He uttered only one word "Na". This man repented for having done unwholesome deeds.

The painful consequences of bad deeds do not wait to materialize in the future existences as in the case of the four rich lads who said, "Du", "Sa", "Na" and "So". In the present life too the doers of bad deeds will be gnawed away by thoughts of their evil deeds. They will feel as if their bodies are burning to the extent that they perspire profusely.

Don't Leave Room For Remorse

Example - Strive Hard While There Is Ample Time

Everyone has to acquire education, wealth, and merit according to ability and skill. For such acquisition, opportunities and time are available only when one is young. If he has squandered away the good opportunities and time, he will come to wreck and ruin. There is a saying, "Strike while the iron is hot." The country folk say, "Sow the seeds when there is rain".

Even if you realize too late that you have not done meritorious deeds, you should not lament for it. It is never too late to mend. Belated mindfulness is better than total neglect.

There is the story of an executioner who carried out death penalties during the time of the Buddha. He served the king in this way until old age when he was unable to discharge his duty and resigned from his office. The Venerable Sariputta happened to meet him when he was close to death and preached the Noble Dhamma to him. However, the old man could not concentrate on the Dhamma because there was too much a contrast between what unwholesome deeds he did and the Noble Dhamma he was hearing.

Knowing the true situation, the Venerable Sariputta asked, "**Did you execute the condemned criminals on your own will or by the orders of the king?**" He replied: "I had to carry out the commands of the king. I did not kill them on my own will". Then the Venerable Sariputta said, "**If so, is there offence?**" and continued his preaching. The old man began to think that he seemed to be free from guilt and his mind became calm. While listening to the Dhamma, he reached the stage of a Junior Stream-winner (*Culasotapanna*) and he was reborn in the celestial plane (*Deva Loka*) after his death.

Note: The old executioner, admittedly, had taken many lives. However, the Venerable Sariputta had asked helpful questions to extinguish remorse. When remorse disappeared the old man was able to concentrate his mind on the true Dhamma attentively and was reborn in the abode of celestial beings. Taking lessons from this story, people should not regret for the evil deeds they have done and the wholesome deeds they have not done, but try not to let fresh unwholesome *kamma* to arise, and make effort to perform good deeds from the time they come to know of this fact.

2.1.12. Sloth – (Thina) and 2.1.13. Torpor - Middha)

Sloth - Sluggishness (Thina) of mind and body, and torpor (*middha*) or dullness of mind and

body. These two mental factors arise together. They deprive one of zeal and vitality, inducing laziness in a person about to fall asleep or in one dozing off while listening to a sermon.

However, not all sleepiness is *Sloth or Torpos*. Some times, due to overwork and bodily weariness, one becomes sleepy. Even an *Arahant* may feel sleepy, just as a plant wilts and shrivels under the burning heat of the sun.

2.1.14. Doubt, Skepticism - Vicikiccha

Doubt or skepticism on the Buddha, the Dhamma, and the Samgha. It is wavering between belief and disbelief. Examples of skeptical doubts are:

1. Is there the Omniscient Buddha?
2. Can one attain *Nibbana* if one follows the Eightfold Path?
3. Is he a *bhikkhu* of good conduct? (In spite of seeing a *bhikkhu* of good conduct.)
4. Can we get any benefits from observing wholesome moral precepts?
5. Do we have past existences? Alternatively, are we created in this life by an Eternal God?
6. Are there future lives? Is death the termination of everything?
7. Can one's moral and immoral deeds influence the forthcoming lives (Doubt about *kamma*.)
8. Can one enjoy the consequences of good deeds? (Doubt about results of *kamma*.)
9. Is it true that due to ignorance there arise volitional actions or mental formations? (Doubt about the Law of Dependent Origination).

Doubts

Doubts in the meaning of words and sentences, or doubts as to which route to follow on a journey, etc., do not constitute *doubt*. Even *Arahants* sometimes have doubts on the meaning of Vinaya Rules, whether such an act is in accordance with the Vinaya or not. In this case it is not *doubt*. It simply is conjecturing or discursive thinking.. Only skepticism on the Buddha, the Dhamma and the Samgha amounts to *doubt*..

When skepticism or doubts arise they should be dispelled by asking the learned. Only then can there be complete faith and reverence in the Three Jewels.

2.2 Conclusion

This chapter deals with the unwholesome (*akusala cetasikas*) mental factors that contaminate the mind. The *unwholesome mental factors* are present in the stream of consciousness of everyone.

We often hear or see the evil power of greed, hatred, pride, etc. The whole world, due to *unwholesome* mental factors, is full of turmoil and atrocities. We even come across such evils ourselves.

By this clarification of the nature of bad mental factor - may I be able to lessen the forces of unwholesome mental factors in my own self.

May my associates and acquaintances irrespective of age or status, be able to cultivate good minds! May readers of this book nurture good minds, good attitudes and good thoughts.

Due to my exposition of unwholesome mental factors may they the readers be able to change their minds (attitudes) from bad to good. May I be able to get rid of all unwholesome mental factors, the evils, the impurities in forthcoming existences. May my acquaintances be able to cultivate good minds and realize *Nibbana* in the shortest possible time.

3.0 CHAPTER THREE

Wholesome Mental Factors (Kusala Cetasikas)

3.0 Wholesome Mental Factors - *Kusala Cetasikas*,

The subject wholesome mental factors, will be dealt with the following mental factors that make consciousness wholesome:

- | | |
|--------------------------|-------------------------|
| 1. <i>Saddha</i> | faith, confidence, |
| 2. <i>Sati</i> | mindfulness, awareness. |
| 3. <i>Hiri</i> | moral shame, |
| 4. <i>Ottappa</i> | moral fear or dread, |
| 5. <i>Alobha</i> | non-greed, generosity, |
| 6. <i>Adosa</i> | non-hatred, good will, |
| 7. <i>Amoha</i> | non-delusion, wisdom, |
| 8. <i>Metta</i> | loving-kindness, |
| 9. <i>Karuna</i> | compassion, |
| 10. <i>Mudita</i> | sympathetic joy, |
| 11. <i>Upekkha</i> | equanimity, |
| 12. <i>Sammavaca</i> | right speech, |
| 13. <i>Sammakammanta</i> | right action, |
| 14. <i>Samma-ajiva</i> | right livelihood. |

These fourteen good mental factors enhance the mind to be pure and wholesome.

3.1 Faith – (*Saddha*)

If you believe what is logical you will develop faith –(*saddha*). It has two characteristics, belief and clarity of mind.

3.1.1 Belief

Wrong belief rejects the truth of :

- The truth of actions (*kamma*) and its results,
- The truth of existence of the past and the future lives,
- The Omniscience of the Buddha, a human personage, who knows all these truths, his Teachings, the Dhamma and his disciples, the Samgha.

Such rejections are total disbelief, which is different from the skeptical doubt with partial acceptance.

Here faith (*saddha*) means belief in *action* and its results. Faith (*Saddha*) It is a decision based on full faith. Thus, only faith in things of real nature is a wholesome mental factor.

3.1.2 Clarity of Mind

The second characteristic of *saddha* is clarity of mind. While giving alms, observing precepts, or meditating, we must fill our mind with clear faith. Just as a ruby of the Universal Monarch, when put in muddy water, will cause the impurities and sediments to sink and clear the water, so also *faith* will eliminate all doubts, skepticism, and other mental defilements. Such is the characteristic of *faith*

3.1.3 False Faith

True faith consists of purity of mind and belief in the truth of Dhamma. However, there are also false beliefs in the world.

Example: some unscrupulous persons may proclaim that a Buddha statue or a pagoda is emanating radiance in order to lure people to give donations. People who made you to believe in bogus sacred relics, heretics who believe in their erroneous doctrines, etc., do not have true faith. They misled you due to your ignorance, stupidity, naivety or simplicity, and this act of deceit is unwholesome mental factor. (*akusala cetasika*).

A Note of Warning

Nowadays, women often take the leading role in matters relating to charity and religious rituals, without pondering whether this is appropriate or not. One must not believe blindly. Careful

reasoning should precede faith and devotion. Therefore, everyone should Endeavour to better his or her knowledge in religious affairs.

Confusion between Faith and Love

Today some virtuous persons are confused of faith with love or affection. Many a devotee will revere Dhamma teachers with pleasant voices and personalities who give good instructions. If they respect and honor them only for their good ethical conduct, it is faith. However, if they are attached to such teachers like their own relatives it is mixture of faith and love.

In Gotama Buddha's time, disciples such as the Venerable Vakkali, and Minister Channa not only revered the Buddha but also loved him personally. Although faith was present, there also was attachment, which is unwholesome.

Some people accept doctrines and instructions through personal attachment; such attachments some times can promote knowledge and wisdom and enhance fulfillment of one's Perfections. If wholesome mental factors are cultivated because of personal attachments, then it is beneficial.

So even small unwholesome attachments can lead to good states of mind. In this view, teachers and preachers should teach the Dhamma with sincerity and goodwill to promote such developments. In addition, disciples and devotees, on their part, should practice the teaching to get beneficial results.

3.2. Mindfulness - Sati

Recollecting, remembering or heedfulness is definitive terms for mindfulness, which is known as *sati* in *Pali*. There are various forms of *mindfulness*.

Example: One recalls the meritorious deeds performed in the past: one listens attentively so that one can remember the Dhamma discourses. While meditating, one concentrates deeply not to lose the object of meditation. This is mindfulness.

Sometimes you look forward to meritorious deeds to do tomorrow or in the future. You take care to observe moral precepts and not to breach any precepts. You are mindful to restrain the arising of greed, anger, pride and ignorance. You recall the counsels of your teachers. Only such forms of mindfulness concerning wholesome matters are called mindfulness -*sati*. Such true mindfulness, watchfulness, vigilance should prevail in one's mind. Therefore when a *bhikkhu* administers precepts to lay devotees, he always reminds them to observe *precepts* diligently with due mindfulness. He reminds them thus at the end of giving precepts:

“Accomplish the meritorious deeds with non-negligence or diligence and in Pali - "*Appamadena sampadetha*"

The Buddha also taught thus:

"O *Bhikkhus*, I declare mindfulness to be essential in every act."

Though there may be instances of being over faithful, there can never be over- mindfulness. When the Buddha was about to enter *Parinibbana*, he said: "*Appamadena sampadetha.*"

Mere Remembrance is not Mindfulness - *Sati*

A person remembers his relatives, when friends remember to keep appointments, when one recalls some precious moments. etc., all such remembrances have the nature of attachment. When one remembers to take revenge for injuries done to one, when one keeps in mind atrocious plans, when one pays heed to possible dangers that may befall en route to a destination; such cases reveal hatred as the base. Any form of the previously mentioned mental factors, accompanied by attachment or hatred, is not true mindfulness.

3. 3. Moral Shame (*Hiri*) and Moral Fear – (*Ottappa*)

To feel ashamed to do evil is immoral; dread or fear to do evil is moral fear. *Moral shame* is evident in those who value their honor and dignity. *Moral fear* is evident in those who respect their parents, teachers, friends and relatives.

Further clarifications

When one reasons, "I belong to a good family. So, I should not indulge in unwholesome deeds, nor earn my living as a fisherman or as a hunter." Thus, he feels ashamed to resort to indecent livelihood and maintains the honor of his family or clan.

The educated will reason thus: We are learned persons; we should feel ashamed of unwholesome acts of doing bad deeds. We must refrain from killing, stealing. etc."

The aged will reason thus; "We are old, and ought to be mature and wise. If we commit evil we will come into shameful situations."

Those who are considerate of others will reason: "If I do evil, my parents, friends, relatives, and teachers will be blamed because of me. Therefore, I will not do any evil. I will avoid misdeeds." This is a fine example of moral fear. Therefore, a person acquires *the concept of moral shame and moral fear*. by means of sympathetic considerations for others and by upholding the honor and dignity of his close acquaintances.

Moral shame and moral fear restraint you from immorality of misconduct. They are regarded, therefore, as two great guardians of the *world* -, guarding you from immorality. Therefore, they are pure and wholesome ideals. These two Dhammas (moral shame and moral fear) keep human beings in check under moral discipline and that distinguish human from animals.

False moral shame (*Hiri*) and Moral fear (*Ottappa*)

Although moral shame and moral fear are wholesome mental factors (*kusala cetasika*) there also

are false ones. Shame or fear to do evil deeds, abstinence from evil actions is due to true moral shame and true moral fear.

Shame and dread to keep *Uposatha* observance, to visit pagodas and monasteries, to listen to Dhamma talks, to speak in public, to do manual labor (not being ashamed of being unemployed and starving to death), or boy meeting girl, etc., are false *moral shame and moral fear*. In fact, they are pretensions and vain pride. According to Abhidhamma they all are collectively taken as a form of *attachment to certain false view*...

The Middle Way

The above explanation will clarify the fact that only genuine shame and fear are to be cultivated. There should be neither shame nor fear doing deeds in doing wholesome deeds. However, this does not mean one must be reckless and bold in every case. Recklessness leads to anger, hatred and conceit. While moral courage and fearlessness are to be praised, recklessness and disrespect are to be blamed.

The Buddha said "Most people fear what should not be feared and become fearless of what should be feared".

3.5. Non-greed - *Alobha*

It is non-attachment to things, and is the opposite of greed, or wanting something; and *is opposite of greed*. Whereas *greed* wants things, *non-greed* does not want anything at all because its nature is non-greed, generosity, and charity. In daily life we may notice the contrasting behavior of a greedy man and a contented man.

Example - A Greedy *Bhikkhu*

A greedy monk is always after alms and offerings. Therefore he preaches persuasive sermons for the sake of getting offerings. He is attached to all what he received and will not give them away in charity. He is conceited thinking highly of his gains.

A Greedy Man

A greedy man is not much different from a greedy monk. He seeks wealth by any means because his mind is overcome by greed. He is not satisfied with whatever he has gained. Being greedy, he is always after amassing more and more wealth. He would say: "This is mine that is mine. I own this and I own that. This is my property." When he dies, he will be reborn in the realm of miserable ghosts (*petas*). His greed will push him down to hell - *apayas*, the woeful planes.

3.6. Non-anger, Loving kindness, Forgiveness, Harmlessness - *Adosa*

Forgiveness is the direct opposite of *anger* just as snakes are of geckos. Those who are with *forgiveness* are polite. They can pacify themselves even when other people talk to them with *anger* because their minds are peaceful. Are they peaceful in mind, their facial expression also is

pleasant and beautiful Moreover, they look glorious for their pleasant speech and who meets them will love them.

Example - The Bodhisatta's non-greed and non-anger

Once the Bodhisatta was a son of King Brahmadatta of Baranasi. When the chief queen died, the king promoted a young, beautiful queen to the title. Crown Prince Mahapaduma, the Bodhisatta, took responsibility of the capital city when the king marched out to suppress a rebellion. When his father the king was about to arrive back at the palace, the Crown Prince had an audience with the young chief queen for announcing the monarch's return. At this time she was alone and she, out of lust, tried to seduce the prince three times. However, the Bodhisatta by refusing to give in to her enticements embarrassed the queen and made her very furious. Therefore, she, in revenge, fabricated an accusation that the Crown Prince Mahapaduma tried to molest her. The king believed her false accusation.

In fact, the queen employed all her wiles to bring prince Paduma to ruin.

The thoughtless king immediately sentenced his son to death. Since the prince was popular with the people, he feared that they would take him away. Therefore, the king himself led the procession of executioners to the top of the mountain from where he pushed down his son. However, due to the power of *metta* of the prince, he was rescued by the guardian spirit of the mountain.

Comments on the *Jataka*

In the first part of the *Jataka*, when the young chief queen met Prince Paduma, she was overcome with lust... However, the Prince cultivated the opposite of greed and lust. Later on, the young chief queen, in order to cover up her wickedness, made up stories against the prince. This was the application of *wiles* combined with falsehood. Then the *king* was overwhelmed by anger from the time he heard the fabricated story of molestation until the time he sentenced his own son to death. The character of Prince Paduma reveals the characteristics of non-greed, non-grudge, patience and loving-kindness. In this *Jataka*, the prince was Bodhisatta, the young chief queen was Cincamanavika-to-be, and the king was Devadatta-to-be.

Action and Reaction

After he was pushed down from the top of the mountain, the prince was conveyed by the serpent king to his kingdom where he stayed for a year. Then he returned to the human world where he lived the life of a recluse. After some years, a hunter saw him and reported the matter to the king. The king, his father, came to him and asked him to return to the palace but Prince Paduma refined and remained a hermit. The king now learnt the truth and flung down his young chief queen from the top of the mountain. She suffered greatly for her evil deeds before she died

4.0 Chapter Four

Consciousness Associated With Both Good And Bad Mind

4. Consciousness that Are common to both good and bad minds are ::

1. **Contact, touch** - Phassa
2. **Feeling, sensation** – Vedana
3. **cognition, perception** - Sanna
4. **Volition** - Cetana
5. **One pointed-ness or concentration on one subject** - Ekaggata
6. **Controlling faculty or principle** - Jivitindriya
7. **Attention** - Manasikara
8. **Initial application, thought** - Vitakka
9. **Sustained application** - Vicara (sustained application)
10. **Resolution, deciding commitment** - Adhimokkha
11. **Effort** - Viriya
12. **Joyful satisfaction** - Piti
13. **Will** - Chanda

These are all mental factors, which can associate with either good or bad states of mind.

4.1 Contact –Touch - Phassa

Contact between mind and its object. Here it means not physical contact, such as touching by hand or body but the contact between mind and object although mind is an immaterial state. It functions here as the aspect of touching on an object. Therefore, contact is defined as touching, contacting or linking. In some cases such mental functions are as prominent and perceptible as physical contact.

Example - Let us elaborate; when a recuperating man sees a boy eating a lemon, he will salivate profusely. A timid person when he sees two men brawl trembles with fear. When an adolescent girl hears the voice of a boy of the same age group, she feels a peculiar flutter in her heart.

These instances prove mental functions as aspects of touch, contact, etc. can occur and produce such reactions. This form of contact is very common in the world. It concerned with wholesome and unwholesome objects and it is associated with good mind and bad. The mind becomes wither moral or immoral, good or bad, as the case may be.

4.2. Feeling - Vedana

The feeling or sensation are six sense objects such as sight, sound, etc. which give rise to feelings. These six external sense-objects can be subdivided into three classes:

- Pleasant

- Unpleasant
- Neutral

Sense objects that are desirable and that appeal to people are pleasant sensations. Beautiful appearance, sweet sound, enticing smell, relishing taste, sensual touch, good names, and excellent buildings are all pleasant.

What most people regard as bad, ugly, distasteful or unattractive feelings or sensations are ugly appearance, horrid sound, oppressive smell, insipid taste, unwelcome touch, bad names and squalid buildings.

There are neutral external objects, which are neither good nor bad appearance which is neither beautiful nor ugly. .

There are five kinds of feeling.

- Pleasure** – Sukha
- Suffering** - Dukkha
- Mental well-being** - Somanassa
- Mental suffering** - Domanassa
- Equanimity** - Upekkha

Pleasant feeling - When one enjoys the agreeable sensations, one feels pleasant feeling. This feeling causes gladness of mind.. This feeling becomes prominent while enjoying sensual pleasures. It may also become prominent on seeing objects of devotional reverence such as the Buddha and the Dhamma, etc.

Painful feeling - Coming across wretched objects causes physical suffering or mental pain. The various characteristics of painful feeling could cause anger, sorrow, anguish, suffering, mental pain and anxiety. Pleasure and suffering of mind can also be associated with eye, ear, nose, tongue.

Subtle neutral feelings - This type of feeling is difficult to discern yet it is very prevalent and common in daily life. We came across such feeling even while standing, sitting, walking, seeing or hearing. Even then one does not know the subtle neutral feeling, which is either good or bad arising. It is very subtle indeed.

All feeling sensations given above can be associated with either wholesome objects or unwholesome objects. The enjoyment of sensual pleasure and the bliss arising from appreciation of the Dhamma are all feeling sensation.

4.3. Memorizing, Recognition - Sañña

Memorizing, recognizing, or noting – (Sanna). Every one could memorize some names and ideas. When children are told, "This is your father, this is your mother", they store in their memory, "Papa" and "Mama"; when children see an aircraft they note in memory that is an

aircraft; those are wings, this is the fuselage, etc. When they visit a strange town they readily note landscapes, buildings and scenes.

This cognition affords two advantages - when a child comes to know a person as his father; he comes to know him as his father at that time. Later too he remembers that person as his father.

4.3.1 The Wide Range of Cognition

Cognition sometimes takes false doctrines into memory so they cause endless sufferings in samsara. Thus, it causes sufferings.

Only Buddha's and Arahants see the actual, truthful nature of all phenomena. Only such people realize that all sensual pleasures are loathsome, and disgusting. The Buddha declares,

"All sensual pleasure as vile and base, being the concern of common folk, indulged in by ordinary common worldlings, not pursued by noble one, not tending to one's own interest. The Noble Ones positively denounced all forms of sensual pleasures."

Most people are hotly pursuing various versions of sensual pleasures. Due to the misconception of the cognition, they are prolonging their suffering in samsara.

4.3.2 Cognition (Sañña) Mistaken As Mindfulness (Sati)

Recalling one's virtuous deeds is due to mindfulness, as well as to cognition. However, true mindfulness occurs only in association with good deeds. However, there are also false cognition and unreal mindfulness.

4.4. Volition, Goodwill – (Cetana)

The function of volition is not instilling volition (will) in the mind and mental factors (cetasikas) that arise together with it.

When mind or consciousness takes on some kind of sense-object, it makes contact. This is followed by feeling, which feels the sensation and recognizes it. When the mind takes on certain recognition, it is also associated with good wholesome factors or with unwholesome factors.

Therefore if your goodwill, if your volition, your inner urge is feeble, all other remaining will also be likewise; if your will is forceful and eager, all other consciousness will follow suit. At the same time your physique also becomes alert and active. Then both mind and body become full of vigor. Therefore, volition is the prime maker of your destiny. This volition decides your fate and makes you what you are.

4.4.1 Volition (Cetana) is Action (Kamma)

The Buddha says that volition (cetana) is action (kamma); volition is ethical action whether good or bad in daily life; volition is the chief. Let us assume a man was brutally attack and killed by a

mob. In this atrocious deed, the blows of the attackers were ineffective; only one member of the mob, prompted by a strong will, cruelly gave blow after blow, which resulted in the victim's death. So only this man will be the culprit of the murder.

Therefore the Buddha explicitly taught,

O Bhikkhus! I declare that volition or will to be action (kamma)" Therefore, a strong will makes a robust action (kamma), moral or immoral. If your will is feeble your action is also weak.

4.5. One-Pointed-ness Of Mind – (Ekaggata)

One pointed-ness of mind. It is also called concentration – **samádhi**. Therefore, with the help of concentration the mind can take any object for a long time repetitively. Just as the flame of a candle lit in still air remains steady and un-flickering so is concentration that makes the mind calmly concentrate on an object for a long time steadily.

In concentration (Samadhi) meditations (kamatthana), when the mind can be fixed on an object constantly for a long time it is known as "the attainment of samádhi" - the arising of a good concentration. When someone achieves some degree of samádhi he attains calmness, and steadiness in thought. He become upright, free of erratic behavior.

4.6. Vital Force - Jivitindriya

The life force or life principle is one that drives the mind and its consciousness. Mind cannot function without it. This is also the vital force of mind and matter. two in combination forms the "life" of a being. Apart from this two, there is no such thing as eternal soul, or ego. There is no self – (attá) at all.

4.7. Attention – (Manasikara)

Attention function is to call something to mind, which is here called 'heart'. However, it does not mean the actual bringing of outside sense-objects into the mind or heart. It is only because of the attentive power of attention that is constantly present in the mind. So figuratively speaking it is said attention brings something to mind.

4.7.1 Seven Mental Factors Accompanying Each Arising of Mind

These seven types of consciousness are always present in all types of consciousness. Other factors, such as faith, mindfulness, greed, hatred, etc., appear with respect to appropriate objects in addition to the seven mental factors.

Feeling is predominant while memorizing something.

When you do a good deed or a bad deed, volition is predominant.

When you concentrate on something samádhi is predominant.

The remaining three: consciousness, contact and attention are never too prominent.

4.8. Thinking Or Initial Application Of The Mind On The Object – (Vitakka)

Thinking or planning.

There are three evil thoughts:

- a) **thinking about sensual pleasures** - Kama vitakka
- b) **thinking about hatred** - Byapada vitakka
- c) **thinking about harming or ill-treating others** - Vihimsa vitakka

There are three good thoughts :

- a) Thinking about renunciation - Nekkhamma vitakka
- b) Thinking about loving-kindness - Abyapada vitakka
- c) Thinking about compassion - Avihimsa vitakka

4.8.1 Thinking about sensual pleasures and Thinking about renunciation (Kama vitakka and Nekkhamma vitakka)

When thinking is related to enjoyment of sensual pleasure such as physical beauty, sweet sound, etc.; or when thinking about how to get material wealth, you have sensual pleasure associated with greed.

However, if your thoughts are concerned with renunciation, to become a recluse or a Bhikkhu, to give charity, to observe the Sabbathical (Uposatha) precepts, to meditate, etc; they belong to renunciation because you are planning to escape from the clutch of greed.

4.8.2 Thinking about hatred and Loving kindness (Byapada vitakka and Abyapada vitakka)

Ill will to destroy others, or to kill others. Thoughts based on anger (dosa) are called thought related to hatred. The direct opposite of ill will is loving kindness (mettá). Thoughts of wishing them well and planning to help them constitute good will.

4.8.3 Thinking about harming and Thinking about compassion (Vihimsa vitakka and Avihimsa vitakka)

Anger to torture others is anger motivated when one thinks of plans to persecute, kill, or cause harm by any means. On the other hand compassion or pity, which is the opposite of anger, is the thought of delivering others from suffering. One can clearly see good and the bad.

Therefore we all should suppress the three immoral thoughts and promote the three moral ones.

4.9. Sustained Application Of The Mind On The Object – (Vicara)

This mental factor occurs only after thought (vitakka) and it means sustained concentration. Functionally it is incessant thinking about an object. Thought cannot stay fixed for long on an object but the mind captures the object brought by thought process; it sustains the application of the mind on the object for a long time.

4.10. Resolution – (Adhimokkha)

Resolution to do or not to do a good or bad deed. This mind decides whether to do good deeds such as giving charity, observing the Five or Eight Precepts etc. or to do bad deed such as killing.

4.11. Effort (Viriya)

An industrious person exerts effort decisively and boldly to realize his aims. Persons who lack effort are the lazy, the timid; they have excuses. One who shuns work or is afraid to take responsibility and one who gives lame excuses such as being too early, too late, too cold, too hot, too hungry, too full, etc. to dodge work, are said to be the victims of sloth and torpor. These two unwholesome thoughts are the very opposite of effort -viriya.

A man of effort never falters, even in the face of hardships, difficulties and problems, He is not hesitant to sacrifice even his life to realize his aim.

Example - Bodhisatta, Prince Janaka, when his ship wrecked, jumped overboard boldly to safety and swam with great perseverance, to be saved by a good Devi. His shipmates all died while crying in fear and praying to their traditional deities. They were devoured by fishes and sharks by Prince Janaka swam unflinchingly for seven days with effort and observed uposatha precepts all the while. This is viriya endeavor and boldness in face of difficulties.

4.12. Joyful Satisfaction - Piti

The feeling of joy or satisfaction. It is not the actual experience of pleasure. It is just the mental factor of satisfaction, comparable to a thirsty man's state of mind when he hears or sees the availability of water. On seeing water he experiences joy. On actually drinking water he experiences pleasure. Such is the nature of joyful satisfaction.

Joyful satisfaction arise at the time of doing meritorious deeds,

We might recall that the Omniscient Buddha attained Enlightenment after conquering all worldly attachment – (kelisa) while sitting on the throne of victory under the Bodhi tree. He was so enthralled with joyful satisfaction that he stood looking at his victory seat for seven days without even winking an eye. Those who are engrossed in meditation also experience joyful satisfaction, which encourages them to continue their practice for long periods.

4.13. Wish - Chanda

Sincere wish is a mental factor; it is unlike greed because there is neither craving nor attainment involved. It is merely a wish to do or to acquire which occurs prominently in all living beings. When an infant has a desire to go to his mother, he will gesture with outstretched arms. The wish to travel, to see, to eat, to touch, to know, to understand, all fall into the wish..

When one wishes to realize Nibbána, to become a great disciple, a chief disciple, a Buddha, a King, a rich man, a Deva, a Brahma, a Bhikkhu, or hermit, to give charity, to observe precepts, to do good deeds, etc. all such are wishes and aspiration. Of course, there are feeble and vigorous degrees of will.

Those without an earnest wish to soar to great heights will not endeavor with due effort. In order to instigate an earnest wish, we must first think of the beneficial outcomes of a certain endeavor. Only when there is the incentive then there will be the propelling force that incites your effort. Then we begin to realize that a desire cannot be fulfilled by merely wishing or praying. This finally leads to diligent effort that will bear fruits.

Conclusion

May all readers of this book cultivate effort, and earnest faith of the highest degree on the wholesome (kusala) path. May I spend my time always performing wholesome deeds with wholesome will and effort in every future existence. May all my acquaintances be endowed with goodwill moral desire and diligent effort at all times.

Consciousness influences the mind. So let no person lives in laziness, in forgetfulness. Instigate yourself by strong will until you attain Nibbána. Every good consciousness can be developed in your mind if you foster wholesome will.

5.0 Chapter Five

Nature Character (Carita) Or Habitual Conduct

In The Previous four chapters, we have explained the nature of **mind** (cittas) and **consciousness** (cetasika). These two concerned with good or bad thoughts in our present lives, but also with traits and predisposition accumulated in the past existences. Those who had accumulated good traits are blessed with good mentalities in this present life. **In addition, it is difficult to tame the bad minds of those that had amassed bad traits in the past lives.**

It is true that we can harness our bad predisposition by associating with the wise but once we are parted from the wise and have our own way, we usually give in to the bad habits accumulated from the countless past existences. We lose our morality when not in the company of the virtuous just as molten wax hardens when deprived of heat. It is like straightening a dog's tail

with a tube, once you remove the tube, the tail went back to its original shape.

Habits strongly and rigidly conform to one's characteristics. For example, even if you feed a dog well he will surely nibble on an old worn out shoe once he gets hold of one. Alternatively, at the least he will sniff at the shoe. Likewise a person with bad habits will be mean and base in words and deeds. Even when the noble, the wise help him to a high status he will occasionally expose his bad characteristics or traits. He cannot get rid of his rooted habits. Therefore it is important to examine one's own characteristic and of others associated with one. What kind of character or do you have?

5.1 Nature, Character Or Habitual Conduct - Carita (

Character is a predominant nature in one's behavioral pattern.

Character is of six types:

1. **the greedy or passionate nature** - Raga carita
2. **the angry nature** = Dosa carita
3. **the deluded nature** - Moha carita
4. **the faithful nature** - Saddha carita
5. **the intelligent nature** - Buddhi carita
6. **the ruminating or pondering nature** - Vitakka carita

The first three have bad tendencies and the later three are good. A person can have one or a mixture of two or three character.

5.1.1 How to Judge A Person's Character

One could generally identify a person's character by watching attentively his gestures and movements, his style of living, the food he likes and his behavioral pattern.

- Person with greed and those with faithful nature display common character as those with intelligent nature.
- Persons with deluded nature and those with pondering nature are similar in nature.

5.1.1.a. Person with Greedy Nature and Faithful Nature

Both persons are usually gentle and polite. They are generally clean, neat and tidy. They prefer sweet, aromatic and tender food. Yet there are vast differences between these two characters.

Greedy Nature - The one with greedy nature, the lustful one has attachment to five sensual pleasures. He is wily, cunning, proud and greedy.

Faithful Nature - The one with faithful nature is more truthful and honest. He is generous in nature, and hence is liberal in charity. He is more or less pious, reveres the Three Jewels and

enjoying listening to Dhamma discourses.

Comment - Both greedy and Faithful are civilized and are fond of luxury. However, the former is greedy, stingy, lustful and cunning while the latter is liberal, generous, devoted and pious.

5.1.1 b Person with Angry Nature and Intelligent Nature

Both types are crude and unbecoming in department. They are usually slipshod and untidy. Both types like sour, salty, bitter or pungent food. They cannot understand sights and sounds. They always react with abusive words, hatred, violence, and wrath. Therefore, the anger dominant person and the intelligent dominant person have common characteristics, which become their second nature. (until such times as when they begin to reform). Yet they differ vastly in many respects.

Angry Nature - The anger nature person always shows grudge, revenge, envy, jealousy, slander, pride and stubbornness.

Intelligent nature – The intelligent nature person is the opposite pole of the angry nature person.. He is free from grudge, jealousy and is amenable to good advice. He does everything with mindfulness and wisdom. He is quite aware of the coming existences and so is fond of doing good deeds for fulfillment of perfection.- (paramis).

Comments – An angry nature person is crude in manner, untidy and undisciplined, loves pungent food and reacts violently to ugly visual forms, and unpleasant sounds. An intelligent nature person is free from the evils of the anger. He is ready to learn from the wise and is generally mindful. He is farsighted and fond of virtuous deeds.

5.1.1 c. Person with Deluded Nature and Pondering Nature

Deluded Nature - A deluded nature person is associated with ignorance, delusion and forgetfulness. He is usually perplexed and confused. He cannot distinguish between right and wrong, good and bad. He is incapable of making his own judgments, so follows the opinion of others in denouncing or praising some one. Since he is devoid of mindfulness and wisdom, he wastes his time by being lazy, indolent and skeptic. He is the victim of sloth and torpor.

Pondering Nature - The Pondering Nature person also lives in the way of uncertainty and skepticism. He is indolent and incapable of doing moral deeds. He flocks with those of the same feather. He indulges in useless babbles, speculations and imaginations, so he becomes a useless person, squandering his time in vain.

Comments - A deluded nature person is generally idle, confused and deluded. He cannot differentiate vice from virtue and right from wrong. He lacks of power of judgment and is void of mindfulness and wisdom.. As for pondering nature person he is incapable of doing moral deeds being very lazy. He talks away his precious times and does nothing substantial.

5.1.2 The Origin of Character - Carita

Character distinguished one person from another; people differ in outlook, attitude, habit and tendency. Why? In the previous existences if his deeds were mostly influenced by greed, then past action (kamma) cause him to be greedy nature person. If anger were significant in his deeds in the past lives his tendency in the present existence would be one of angry nature. If ignorance accompanied his kamma in the past lives, now the result will be an anger dominant person. If a person loved wisdom in the past and did meritorious deeds pertaining to wisdom (paññā) he will now be reborn as an intelligent nature person.

In the same fashion, deeds accompanied by faithful nature and intelligent nature will correspondingly result in faithful and intelligent nature.. **Thus we can now see that past deeds are the root cause of present character We ought, therefore, to perform meritorious deeds accompanied by faith and wisdom so as to acquire good character in the next existences.**

5.3 Tendency Continues Life after Life - Vasana

Predisposition plays a role in a person's life, past or present. Tendency to proliferate bad habits is promoted by mental defilement. Tendency (Vasana) is based on morality or good deeds are classified as wholesome wish. This tendency is inherent in the mind-continuum of all beings. **Thus in your past kamma actions if you have cultivated greed along with them, your tendency will now be greedy in nature. If you do not reform this bad tendency in this existence, greedy nature will continue to dominate you in your future births as well.** Anger, delusion and intelligent characters also, will continue to dominate likewise. If you are endowed with wisdom character now and if you cultivate wisdom continually, this tendency will produce its own result here and hereafter. You will be reborn a person with wisdom in forthcoming existences.

If you had resolved for the attainment of Buddhahood, you can be virtuous of your wisdom nature tendency, achieve this supreme goal with wisdom predominant. If you had resolved to become a chief disciple, you may become one like the Venerable Shariputra, second only to the Buddha in wisdom through wisdom based good deeds in the series of past existences. Therefore it is of paramount importance that we abstain from evil conducts in this life and to develop a virtuous noble character and to have a noble and virtuous person in our next life.

Meditate on Corpse - Those who have **greedy nature** should as an antidote, mediate on unpleasant deplorable sense-objects such as decaying corpses (meditate on unpleasant corpse. Then only tendency to lust will gradually fade away and disappear totally.

Meditate on Loving Kindness - As for **angry nature** persons they should now practice loving kindness meditation constantly; mettā is the cool element which can extinguish the flame of hatred.

Inhale and Exhale Meditation – Deluded nature persons should approach the wise, learned, and clarify their delusions. In addition, they should practice Anapana (inhalation-exhalation) meditation disappear in due course.

Those who already possess good traits such as faith and wisdom should try to avoid evil conducts and continue to develop virtues further and further with appreciation and satisfaction.

May all acquire good character through my presentation. May my associates expel bad traits and nurture good ones from this existence and hereafter. May all priceless wisdom character dwell in my mind-continuum forever and ever. In addition, may faithful nature enable me to devote only in the righteous.

6.0 Chapter Six

Ten Meritorious Actions

Understanding the Ten Evil Conducts (*duccarita*) also known as unwholesome course of actions (*akusala kammapatha*) and Ten Moral Conducts (*sucaritha*), are important to the readers.

6.1 Ten Meritorious Actions - (Ten Punna Kiriya Vatthu)

The ten meritorious deeds are those that purify the mind and produce prosperity and welfare. These ten moral deeds give you the highest blessing the Auspiciousness –(Mingala).

1. **Charity** - Charity
2. **Morality** - Sīla
3. **Meditation** - Bhāvanā
4. **Giving due respect to others** - Apacayana
5. **Rendering service and assistance** - Veyyavaca
6. **Sharing merits** - Patti-Charity
7. **Rejoicing at and appreciation of merits of others** – Pattanumodhan
8. **Listening to the Dhamma** - Dhammassavana
9. **Teaching the Dhamma to others** - Dhammadesana
10. **Right belief** - Ditthijukamma

6.1.1. Charity (Charity)

Charity means giving charity. There are two types of Charity, namely

- i. **Goodwill – Volitional** - Cetana Charity
- ii. **Material charity** - Vatthu Charity

Offerings of requisites, robes, monasteries, etc are as **material charity**, while the goodwill in these charitable acts is volition Charity. This volition produces beneficial results here and here after in the next existences, not the offering of material things.. This mental attitude, projected onto the offertories, determines the good results in future existences. If the offertories are good and noble, so is your volition.

Example - If, during an offering of alms-food to the Monks - Sangha, a donor has as his object

of awareness the food he offers and the Sangha he is offering to; then a continuous stream of volition flows incessantly in his mind-continuum.

That volition arises and disappears in very rapid succession, but does not disappear totally. The forces created by the volition just lie dormant to produce corresponding results later. .

6.1.1 a Offertories and Recipient Promote Keen Volition

Although offertories such as alms-food and recipients of offertories cannot follow the donor to the next life and bring benevolent, they certainly help to promote a keen volition in the donors.

Example: offering of specially prepared alms-food to the Monks – (Sangha) incites a vigorous volition whilst offering ordinary alms food incites a somewhat feeble volition. Charity given to worthy recipients, incite a strong volition whereas charity given to nominal recipient incites a frail volition. In this way, offertories donated and the persons receiving the charity help promote a keen volition in the mind of the donors.

6.1.1 b The Quantity of Offertories

The efforts given to offer different amounts of offertories may differ accordingly. For the zealous efforts in procuring, a large quantity of offertories produces a strong volition. Procuring only a small quantity of offertories will naturally call for less efforts and the corresponding volition will be relatively less. In preparing for a large amount of offertories, the prior volition will accordingly be immense, and vice versa. Therefore, Charity of large and small quantity differs in effects because of the degree of volition in each case.

6.1.1 c. Lavish Charity but Meager Volition (Cetana)

Some donors offer alms-food, building, clothes, ritually or perfunctorily. If the volition does not match the lavish and grand scale of one's offerings, it will then result in less appreciative joy because the good deed done with little volition. Therefore, quantity or quality alone cannot determine the generosity of a donor.

Example - When King Dutthagamani Abaya was on his deathbed, he did not feel much joy in his merit of building the great Maha Cedi Pagoda, but he felt great joy in recalling his small merit of offering one meal to a monk in the forest. Due to this great volition, he was reborn in the celestial abode of heavenly Tusita Devas. Therefore, only volition will determine your destiny, not the quantity or value of gifts you have offered. Volition is the driving force to receive good result and not the lavishness of your charity.

Charity is Analogous to Sowing Seeds

- **Recipients are the fields**
- **Donors are the farmers,**
- **Offertories are the seeds sown**

- **Benefits are the fruits**

In the stories of Ghosts, Peta Vathu Pali text, it is said, "The recipient of the charity is like the land; the donor the farmer, the offertories the seeds sown. The benefits accrued later through out samsara are the fruits that are borne from the plants.

6.1.1 d The Recipient Also Determines the Result

In the Ghost stories - Peta Vathu Pali Text - mentioned that recipients of Charity are like fields where you sown the seeds.. Farmlands, in general, are of three grades; the very fertile, the mediocre and the poor. Likewise, recipients are also of different grades. Just as farms free of weeds and grass are highly productive, so also if recipients are void of greed, hatred and ignorance, the donors enjoy benefits. Just as farms will yield a plentiful harvest when they are rich in manure and fertilizers, so also good results will be accrued by donors when the recipients are persons of virtue and wisdom.

6.1.1 e. Charity Meant for the Order of the Sangha - Sanghika Charity

The offering alms and other requisites to the Order of the Monks - Sangha, then all members of the order are entitled to those offertories. You need not go around the world to give alms to the Order of the Sangha. An offer to any member of the Sangha in general will automatically amount to charity to all Monks. All members are entitled to such offertories. They can share it between them.

6.1.1 f. How to Projects One's Goodwill

In offering to Monks, a donor's mind must direct to the Order of the Monks in general. in addition, you utter, " I offer it to the Order of the Sangha". If you have in mind a particular monk or a particular monastery, your charity cannot be to the order of Monks. Offering alms food to any monk on daily alms-round, the donor's mind must truly direct to the whole of order of Monks.

6.1.1 g. Mental Attitude While Offering Alms-Food

The virtuous devotee, endowed with great faith in the Buddha wishing to promote long endurance of his teaching and emergence of succession of good, dutiful Sangha who would maintain the prosperity and purity of Buddha dispensation - sasana, should support the Sangha organization by offering regular alms-food to its members. However, when the alms-food has been prepared ready for offering, the devotee must remove any attachment as, "This is my teacher Monk - Sayadaw; this is the monks I have helped ordained." Instead, he must project his mind to the whole Sangha while making the offering uttering at the same time, "I offer this to the Sangha." When the Charity performance is made daily in such a manner, the offering becomes a true charity to the order of Monks.

6.1.1 h. A Donor's Goodwill

Once upon a time, the Sangha assigns an immoral monk who was disliked by most devotees and donors. However, a donor was not despaired, having his mind directed upon the Order of Sangha, he respectfully offered food and other requisites to this bad monk. He treated this immoral monk as if he was Buddha himself, washing the feet of the monk as he arrived, seating him on a well scented seat under a canopy. Since he directed his mind onto the whole community, his charity qualifies as charity to the order of Monks, although the recipient is bad Bhikkhu.

The same evening the bad Bhikkhu wanted to do some repairs to his monastery so he came to his donor to borrow a hoe. This time, the donor treated him with disrespect. He nudged the hoe with his foot and said rudely, "There!"

His neighbor asked him about the two different treatments he accorded to the monk. He replied that in the morning his reverence was directed to the Order of the Sangha and not to any monk in particular. For his rude behavior in the evening, he said, "The bad monk, as an individual, deserved no homage or respect." This story illustrates that when offering alms or requisites to Monks, you must direct the charity to the order of Monks to receive the best benefit.

6.1.1 j Offerings to the Buddha

During the time of Gotama Buddha, devotees were given the privilege to offer alms to the Buddha in person. However, today the Buddha is no more with us in person. Therefore, we have to learn from the texts how to offer alms in devotion to the Buddha.

First, you must prepare alms-food enough for one Bhikkhu and place in front of an image of Buddha. If there happens to be no statue nearby, you can create a mental image of the Buddha and offer alms and reverence to that image. Then you must dedicate your volition to the Buddha in person.

After such offering, the alms food may be given to a devotee who does voluntary service in keeping the pagoda precinct clean and tidy, whether he is layperson or Bhikkhu. A voluntary worker who keeps uposatha Sīla (Eight Precepts) can eat the alms-food before doing any service if the noon is drawing near.

In offering robes in devotion to the Buddha the same attitude should be maintained. Monks who give voluntary services to pagodas are entitled to attire themselves in such robes. Care should be taken that offering flowers, incense or joss sticks, bouquets and water at the pagoda should not become a mess in front of statues and images. Your Charity must be given with tidiness, you will get good results in this life and hereafter. Your future existences will also be clean and flawless.

6.1.1 k How to Pay Homage from a Distance

Usually, most devotees pay homage and offer alms to the Buddha images in their own household because they cannot afford the time to visit pagodas and monasteries everyday. There have been arguments on whether this is a deed of merit or not. Since we have already learnt that the

deciding factor is your volition, we can be sure that great benefits will be realized. If your volition is projected onto the Buddha, it is decidedly wholesome, so there is no reason not to gain any merit.

Example - On hundred and eighteen aeons, kappa (worlds) ago, the **Atthadassi Buddha** attained Enlightenment. One day a layman saw the Buddha and his Arahant disciples traveling through the air by supernormal power, he offered flowers and scents from a distance. Due to his single good deed he was never reborn in the four woeful states for thousand of years and became an Arahant in the time of our Gotama Buddha. He was then known as **Desapujaka Thera**.

6.2 Three types of Volition - Cetana

Three types of volitional charities

- a. **prior volition** - Pubba cetana
- b. **current volition** - Munca cetana
- c. **post-charity volition** - Aparā cetana

6.2.1 . Prior Volition - Pubba Cetana

The good volition, which occurs while procuring and preparing for charity, is prior volition.. Your volition must be free from vain pride or selfishness such as, "I am the builder of this pagoda, I am the donor of this monastery; I am the donor of offertories" etc. **While you are preparing for the charity, you and members of your family must not indulge in quarrels and disagreements. You must not be hesitant in carrying on with the good deed once you have already decided.** When you feel delighted and cheerful during our preparations throughout, you may then rest assured pure and sincere prior volition will prevail.

6.2.2 Current or Prevailing - Munca Cetana

In the act of giving charity, you must renounce the offertories from your possession completely. In offering alms-food to a bhikkhu your thought should be "**I renounce this alms-food from my possession**" and then physically offer alms to the recipient. **This is prevailing volition.** While performing good deeds, no bad minds such as greed, pride, anger, or attachment to the recipient, etc. should interfere. **You should not crave for future benefits. Just freely let go the offertory generously.**

6.2.3 . Post-Volition - Aparā Cetana

At the completion of the deed of the merit, the bliss of accomplishment you enjoy for having done a virtuous act. You feel joyous for your accomplishment of the deed, recall it often and wish to repeat it soon. This is the burgeoning of your post-charity volition.

However later your post volition can be contaminated if you feel dissatisfied at the loss of the property donated or if you feel disappointed with the abbot for whom you have donated a monastery. Then you might ponder, "May be I should not have given that charity." If so, not only

your post volition cetana is spoiled but also you develop an evil attitude of dissatisfaction (akusala dosa).

6.2.4 Comment

Building monasteries, constructing pagodas, etc. are Charity of great magnitude. There is also Charity of less magnitude when you offer alms or garments or when you give food, water, etc; to the needy. In giving charity of a great magnitude, you are liable to encounter interference from within yourself as well as from malicious elements.

Therefore, if you plan to perform Charity of great magnitude you should not only plan for yourself but also seek good advice from friends and learned teachers. Only then, you will get worthy recipients for your Charity. Choice of recipient is not so important in doing Charity of small magnitude; even feeding animals has its own merit. **The crucial factor in doing Charity is to have the right attitude.**

- Try to perform charity to the order of Monks whenever possible.
- Never be attached to the offertories you intend to donate.
- Let your mind be filled with complete renunciation of the material things that you have set aside for charity.

So all donors should bear in mind not to be attached to the recipient; not to be attached to the offertories; not to pray or long for worldly luxury in the abode of humans and Devas; but only to have the noble desire to attain the supreme bliss of Nibbána. This will make you the ideal donor.

6.4 The Classification of Good Deeds (Kusala)

Bear in mind that non-attachment, non-hatred and non-delusion are the three roots of doing wholesome Charity. Like the roots of a tree, which support the whole organism to be vigorous, these roots cause growth and development of the corresponding mind and consciousness..

There are two types of good minds. :

- a. A good mind associated with two roots – non-attachment and non-hatred. .
- b. A good mind associated with all three roots – non-attachment, non-hatred and non-delusion.

6.4.1 Mind associated with two – non-attachment and hatred

When a person fosters a good mind with non-greed and non-hatred, his meritorious mind belongs to right belief. It is his/her acceptance of the cause and effect of kamma.

Today, many Buddhists perform charities and alms giving customarily without the proper knowledge about kamma and its effect. Such generosity has two roots. Even the learned do-good deeds perfunctorily, so their wholesome deed falls into the same category. Briefly, all good

deeds done without insight-wisdom have two roots.

6.4.2 . Mind associated with three roots – non-attachment, non-delusion and non- hatred.

Wholesome Deed done with an understanding of kamma and its result has three roots. Today many educated devotees do good deed for the sake of Buddha, Dhamma, Sangha as well as for their parents and elders with good attitude. Since their minds are associated with clear comprehension of resulting benefits in samsara, their deeds has three roots. If charity is done with insight thought, "These material things are really material groups associated with **the law of impermanence – “anicca, dukkha and anattá characteristics”**". It is therefore imperative that elders and parents should teach their young about kamma and its result, as well as the basic understanding of anicca, dukkha and anattá before doing meritorious deeds and before sharing the merits gained.

6.4.3 Superior and Inferior Wholesome Deeds

All wholesome deeds, superior or inferior, if done now of arising of volition are wholesome deeds.

Comments:

- i. A meritorious deed accompanied by insight of kamma and its effect is superior.**
- ii. If such insight is absent it becomes inferior**
- iii. If a good deed is preceded and succeeded by wholesome mind, it is superior**
- iv. If wholesome mind arises before and after a good deed, it is superior.**

Another Method of Classification

Charity – Charity - may be classified into three levels:

- i. inferior - Hina Charity
- ii. Medium - Majjhima Charity
- iii. Superior - Panita Charity

This classification is based on the offertories donated.

- If the offertories are inferior to what you consume, it is inferior charity.
- If you donate things that are of equal quality to what you use, it is mediocre charity.
- If you give away offertories better than what you consume, it is supreme charity.

Charity done with the hope of getting praise such as donor of monasteries or pagodas or popularity is inferior. Charity performed with speculations of benefits in future existences throughout samsara is medium charity. Charity given without consideration for future benefits but with sincere goodwill in conformity with the custom of the virtuous and the wise is superior

charity.

Note:

Good deeds done without any hope for benefit is far superior to those done with some hope for future rewards. Selfless, altruistic goodwill for the welfare of others belongs only to the noblest personages such as Bodhisattvas.

Charity given with the hope of acquiring worldly luxury is inferior Charity,

charity given with the intention of escaping from samsara is medium.

Great charities of Bodhisattvas who give them as fulfillment of Charity parami in the hope of helping sentient beings to free themselves from samsara are listed as superior Charity. Such are varying degree of goods deeds depending upon one's mental attitudes.

6.4.4 The Benefits of Charity - Charity

The good of feeding a small animal just once brings about these benefits

- a. long life,**
- b. beauty,**
- c. prosperity,**
- d. strength and**
- e. wisdom for the next one hundred existences.**

When reborn in human or Deva world, due to his Charity in this life, he outshines other beings.

Example - In the time of Kassapa Buddha two monks were good friends. One of them was a generous donor while the other was not. Since they both observed precepts, they were reborn as humans and Devas up to the time of Gotama Buddha. In each existence, the generous always excelled the other in status. In the final existence they were both reborn as humans in the court of King Kosala. The generous donor became a prince, and the other, the son of a minister. While the prince slept in a golden cradle under a regal white umbrella, the other slept in a wooden cradle. *Although they both attained Nibbána ultimately the benefits they enjoyed in each existence were quite different.*

6.4.4 a - Does Charity Prolong Samsara?

There is a wrong belief that charity prolongs samara (the cycle of rebirths). In the story of two friends, we have seen that the one who gave charity was not late in attaining Nibbána. In fact, the impurity of the mind of the donor is responsible for the round of rebirths. One's lustful greed to enjoy luxuries of humans and Devas for the Charity given causes one to linger in the cycle of samsara.

6.4.4 b Two Types of Wholesome Deeds

A good deed done with the sole hope to enjoy the luxuries of humans and Devas is an inferior wholesome Charity that will lengthen one is suffering in samsara.

A good deed done with a view of attaining Nibbána is a superior wholesome charity will propel you to escape from samsara and assist you to attain your noble desire - Nibbána.

6.5 How Charity Assists the Fulfillment of Perfection

Generous donors are usually endowed with wealth in their future lives so that they can lead an easy life. The wealthy - who had done superior wholesome Charity in the past life - can observe precepts and keep uposatha Sabbath.

The poor and needy, having to struggle for a living cannot observe precepts. In pursuing education too, the rich have the facilities.

A wealthy person can easily practice the virtue of patience when he faces insolence or insult because he can ignore them with his own will power and self-esteem. However, a poor person, if he is insulted, is obsessed by the complex that poverty invites injustice or insult and so he reacts vigorously. Since a rich person generally enjoys respect from various sectors he usually shows loving-kindness and compassion to them. A poor man is usually deprived of love and respect from others so he fosters anger or vain pride instead of loving-kindness and compassion. Therefore Charity (charity) helps the fulfillment of other parami perfections such as patience and loving-kindness..

6.5.1 Those Who Can Do Without Charity - Charity

The group of people who do not need to perform deeds of charity. They are the great yogis who strive earnestly to escape from samsara in the present existence. They are occupied full time in concentration (samatha) and Insight meditation (vipassana) work. If they spend their time in the performance of Charity, it will only be a waste of time and effort. Charity is not necessary for them as they are fully intent on gaining liberation very soon, they must zealously practice meditation day and night.

Example: - Once a Bhikkhu from Mandalay who was always eager to perform charity came to practice meditation under the guidance of Maha Gandhron Sayadaw who was our Preceptor. One morning the Sayadaw saw the Bhikkhu gathering flowers to offer the Buddha. The Sayadaw admonished the Bhikkhu saying, 'While undertaking meditation practices, be intent only on your practice, you may offer flowers later on.'

The Maha Gandharon Sayadaw, himself was engaged day and night in the practice of meditation being fully resolved to liberate himself from samsara in this very existence. Whether he achieved his noble aim or not, I am not in a position to know. The Maha Gandharan Sayadaw spent all his time meditation alone in his cave. Yet he did not forget to give charity; once he came out from the cave he gave away the offertories in his possession to other Bhikkhus. Charity is unnecessary for a person engaged full-time in meditation. Of course charitable deeds can be done when there

is time to spare. Charity is for those living the ordinary life of laypersons, as they can afford the time to do so.

6.5.2 The Joy of Giving Charity

Giving charity is indeed joyful. The generous always feel compassion for the poor and needy. This is followed by loving-kindness towards all creatures. Then you cultivate sympathetic joy to those who are already wealthy and prosperous.

Recipients of charity, in return, will reciprocate loving-kindness and wish for happiness. They will also nurture sympathetic joy for the donor. Thus, we can say that Charity is the main cause of practicing the Four Sublime States of Mind – (Four Brahma Vihara Cittas).

6.5.3 The Generous are the Wealthy

Wealthy persons who are free from the worry of livelihood are few in numbers. The poor, destitute and needy are comparatively numerous. The poor are bound to be those who had no credit of Charity in their previous existences. In addition, the wealthy are definitely generous donors in their past lives. Should these rich people be contented in being prosperous in this existence? Surely not. For their wealth and possession cannot follow them in their next life. They will no more be wealthy once they pass away. Therefore the wealthy ought to leave certain portion of their property to their heirs and give away the remaining in charity to the needy. Only then they will be prosperous in the next lives up to the attainment of Nibbána. The golden rule is that: "Generous donor in previous life is the wealthy in this life; generous donor in this life is the wealthy in the existence to come."

6.5.4 A Rich Person is like A River, etc

A virtuous and rich person like a river, a tree or rain it serves only for the good of others. People come to the river to wash, to bathe or to drink. Likewise trees do not consume the fruits they bear. Fruits are borne for other people. Rain falls not only into lakes and wells but also onto barren plains and desserts.

A rich righteous person accumulates wealth for his or her own and in addition he or she helps others. They spend their wealth on the poor. Like rain, which falls into lakes and barren plains alike, they help look after not only the prestigious abbots but also the poor.

Charity causes a person to have a cheerful beaming countenance. The generous are blessed with good merits in this existence. We all should never neglect the virtue of Charity, which is so powerful as to expedite sentient beings to Nibbána.

6.5.5 We Cannot Do Without Charity

The benefits of charity are innumerable, countless. Wealthy must live with charity. Humanity without Charity will in fact be very much uncivilized. In addition, of course, incivility of mind

eventually leads to savagery in physical action.

Example - The Bodhisattva attained Self-Enlightenment and became the Tathágata after renouncing wealth, power and glory of the crown only with the help and support of numerous donors offering him alms-food, etc. He was then able to preach his Noble Dhamma and establish the Holy Order of the Sangha to propagate his teaching (sasana) with the support of wealthy devotees like **Anathapindika, Visakha, King Bimbisara**, etc. If there had been no such generous donors there never would have been the Buddha, but also countless previous Buddhas would not have attained Omniscience if the world were void of Charity. I would thus like to make an ardent wish, " Let there be no persons who denounce and ignore the benevolent deed of Charity, now and forever."

6.6. Morality - Sīla

It is generally stated: "**Morality is more virtuous than generosity.**" One might be easily convinced, yet there is a deep significance underlying the statement. To comprehend this requires serious reasoning. In this world, to protect and safeguard others from woe and suffering is a noble deed. To enhance the welfare and prosperity of others is also another noble deed. Charity helps others to be prosperous. Morality protects others from woe and suffering.

Note: Morality here means observance of Five Precepts and conforming to Right Livelihood.

6.6.1. The Function of Charity

Some Bhikkhus or abbots receive plenty of offertories and are well off.. Yet if you offer them what they still need, this also is helping the needy. Even if you offer them things which they do not need, this also means helping the needy, because the recipients usually give away the offerings to other needy Bhikkhus and laity. Whether you help a few, or countless persons, **Charity is noble, Charity is virtuous.** Those who really understand the benefits of Charity will always find that Charity is a rightful deed.

6.6.2. Abstinance from Killing (Panatipata Virati)

The Observance of five precepts is to protect other living beings from suffering. The first of the Five Precepts is to refrain from killing all living beings. Let us imagine the dire consequences of breaching the first precept. Take into consideration the woe that befalls the victim. Imagine the number of marine animals, cattle, poultry, etc that would be killed through non-observance of the first precept of Sīla. Also try to visualize rampant homicide that would eventually lead to war, spreading bloodshed globally. It is a glaring fact that the first precept should not be transgressed because this would cause catastrophe to one and every inhabitant of this earth.

By observing the precept of non-killing, you save the lives of one, two, three and other countless beings. Morality ensures the safety of all beings and augments the flourishing of loving kindness towards all living beings. Thus the world will become an auspicious abode where all sentient beings live happily thereafter.

6.6.2 a Comparison

Morality is more virtuous than Charity /We can compare the magnitude of joy felt by a recipient of gifts and that of a man pardoned from death. The latter will surely be thousands of times far more jubilant than the former. In the same way, the joy of condemned man who was pardoned from capital punishment is vastly different. The former can in no way compare with the latter.

6.6.3 Abstinence from Theft (AdinnaCharity Virati)

People experience intense distress when their belongings are stolen or robbed. On a large scale the ruling monarch and the royal family together with the citizens of a country feel very much distressed when their land is invaded and conquered by others. The conquered country becomes poorer and poorer because they cannot use their natural resources of their own land. So robbing or stealing causes affliction and misery to the victims. If people refrain from stealing, this would be riddance of such distress from this world. Therefore abstinence from stealing is a morality, which frees all human beings from suffering and woe and creates physical as well as mental peace.

6.6.4 Abstinence from Sexual Misconduct (Kamesu Miccha Cara Virati)

Ordinary worldlings (puthujjana) are usually fond of sensual pleasures especially the pleasure of touch and bodily pleasure. No sensible person would share, let alone give away his source of sensual pleasure i.e. his spouse. Every man is very much attached to his better half, and is never hesitant to defend her fiercely. He might be able to tolerate loss of material property to a certain extent, but not the least misdemeanor on his wife. Therefore to abstain from sexual misconduct (adultery) means abstaining from causing pain and suffering to other people. Abstinence from adultery or sexual transgression will thus bring peace and calm to everyone living in this world.

6.6.5 Abstinence from Lying (Musavada Virati)

Those who have the experience of being cheated, swindled or told lies will suffer from some form of wrath, though somewhat subtle. The adverse effects of being cheated are obvious. Some liars are so well versed in their trade that they can even cheat the whole country. Today, many sectarian leaders propagate their faith professing it the absolute truth. Therefore millions of people are led astray from lying therefore amounts to protecting people from suffering.

6.6.6 Abstinence from Taking Intoxicants (Surapana Virati)

One who consumes some form of intoxicant will of course suffer from ill effects in his next existences. However, if he just drinks by himself and causes no harm to others it is tolerable. Most drinkers drink alcoholic beverages. When they are drunk they will not hesitate to breach the other precepts. They are willing to quarrel, to kill, to steal to tell lies. Just as a ringleader will not commit any criminal offences himself, but make his gangsters do the evil deeds, alcohol or intoxicants cause addicts to commit atrocities without restraints. They would hesitate to commit murder, rape, arson, theft, etc. Becoming a chronic alcoholic means following the path of abandonment and causing suffering to one's immediate family. Later this alcoholic causes misery

to everybody in his community. Those who abstain from intoxicants will be free the world from such misery and distress.

After understanding the benefits of observing the Five Precepts, we can carry on to study in a similar manner the blessings of right livelihood. We have found out so far that the observance of Five Precepts will save the world from misery and anxiety. Now we will fully realize that morality is better than generosity. So, each one should be mindful to observe the Five Precepts. May all readers be able to observe the Five Precepts and propagate loving-kindness and compassion to all sentient beings.

6.7 keeping Sabbath - Uposatha Sīla

By keeping Sabbath, the Eight Precepts, on Sabbath days you also observe non-indulgence in sex, refrain from having food after midday etc. in addition to the basic Five Precepts. The additional three precepts are meant to purify one's mind; the basic five prevent others from suffering..

Those who observe eight precepts should continue to meditate on the virtues of the Buddha, Dhamma, and Sangha or on the virtues of your own Charity and Morality. Consequently they will find that there is less and less greed, anger, delusion, conceits other defilements arising from them. Their minds become purer and nobler day by day. Observance of the Eight Precepts supplemented with meditation (bhávaná) is much meritorious than observance of ordinary Five Precepts.

6.8. Meditation – (Bhávaná)

a. Loving kindness meditation - Bhávaná means development or cultivation of mind. It is a form of work of the mind, which purifies your mind. When you earnestly wish for the welfare of all beings and emanate loving-kindness on them, it is practice of mettá meditation - bhávaná. First you cultivate mettá in your mind and then try it so that your whole self becomes suffused with mettá.

b. Compassion Meditation - When loving kindness flourish in your mind, you feel compassion for helpless and poor beings. Consequently you emanate compassionate thoughts to the destitute. This is called compassion meditation - karuna bhávaná.

c. Sympathetic joy meditation - You now develop a strong urge to alleviate the sufferings of the poor and miserable. Since there flourish both loving-kindness and compassion in your heart you begin to feel sympathetic joy - (Mudita) towards the rich. You feel genuine, altruistic joy for them. This is meditation on sympathetic joy - Mudita bhávaná. The three types of bhávaná can be developed by everyone with a virtuous mind even in everyday life.

6.9 Meditation on Recollection of Buddha's Virtues - Buddhanussati Kammatthana

About Recollection of Buddha's Virtues, you need to concentrate on the three attributes: -

- a. Buddha's meritorious deed and perfections in his past existences, which serves as the cause of Enlightenment.
- b. The result of Buddha's past merit.
- c. The infinite benevolence the Buddha brings to all sentient beings.

6.9.a . Buddha's meritorious deeds - The Cause

The cause means the fulfillment of perfections in countless past lives. He performed meritorious deeds and practiced parami perfections with the greatest vigor. His noble deeds throughout the cycle of samsara are not for himself, but for the deliverance of all living beings from suffering in the samsara. Let us, for example, recall the performance of Charity parami of King Vessantara, the Bodhisattva.

Example - Most people give charity for becoming famous as a great donor. They even feel they are benefactors of the recipients who should be grateful to them and show their gratitude if possible. They hope for rebirth in luxurious abodes. They wish for attainment of Nibbána only perfunctorily. As for King Vessantara, he asked his mother when he was only days old to give him something to donate by presenting his open alms to his mother. As an infant he had no selfish purpose at all. He only has an ardent desire to give charity in conformity with his latent habit - vasana.

Accordingly he gave away his jewelry and costumes to his friends. When he became king he had many charity pandals built and gave feast daily. His daily donations amounted to hundreds of thousands of money. He enjoyed the bliss of watching people being well fed and well clothed. He too, he had no selfish desire for fame or good-rebirth. His only purpose was to help others. He believed that the duty of the rich was to look after the poor. His desire to save the destitute was intense.

He gave away the Royal White Elephant, causing tumultuous protests from the citizens. However, Vessantara was heedless of everything else but his wish to attain Omniscience, Sabbannuta Nana. One might argue that this aim is for his personal gain. However, attainment of Omniscience meant more arduous work for him as he would have to travel thousands of miles under various conditions to teach his Dhamma. Therefore, to achieve Omniscience is to serve the suffering humanity not to achieve his personal gain.

In his final stage of fulfilling parami as King Vessantara, he gave away his son, daughter, and his queen. This is ample evidence of his selflessness and goodwill for all beings. Let us elaborate. Having a worthy wife and children is the zenith of pleasures in the luxurious abodes of human and Devas. Without a wife and children even the Universal Monarch will not find happiness at all. However, the Bodhisattva King Vessantara renounced the treasures of the heart, his beloved children and wife, and gave them away. This unparalleled charity was surely not for fame or wealth, but for the sake of Omniscience by which he could free living beings from suffering.

With such noble and selfless aim, the Bodhisattva sacrificed his own life for the sake of morality

throughout many world cycles. He had also saved the lives of others at the cost of his own to fulfill the various paramis. These noble actions and perfections achieved in his past lives are the causes and conditions to become a Buddha in this world.

6.9 b. The Results

With such noble deeds and perfections achieved, the results, by their own nature, are sure to be good and noble. Thus in the present existence, as a Buddha, he possessed the most elegant and graceful appearance, the highest wisdom, the greatest power, and the deepest Insight. One should dwell on these attributes of the Buddha the result of his past meritorious deeds in detail when one meditates Buddhanussati kammattana.

6.9 c. Benefits Enjoyed by Sentient Beings

The noble deed done and perfections fulfilled by the Buddha brought him unique results and finally propelled him to attain Omniscience (Sabbannuta Nana). When he became the Tathágata, he did not rest content on his supreme achievement. For forty-five years he preached the Noble Dhamma to all classes of people for their welfare and benefit. Even when he was about to enter Maha parinibbána he admonished his disciple thus,

"Handa dani bhikkhave amantayami vo vaya Dhamma sankhárá, appamadena sampadetha –

Behold now, Bhikkhu, I exhort you. All conditioned and compounded things have the nature of decay and disintegration. Strive with earnestness and mindfulness".

His teachings showed the way to escape from suffering and achieve the termination of samsara. Thus one should meditate with profound devotion on the three good attributes in Buddha's life namely.

- the good cause,
- the great results,
- the benefits accrued for sentient beings.

Then you will find that you developed complete faith in the Buddha; and you seek refuge in him.

- "Buddho me saranam annam natthi –
- There is no other for me apart from the Buddha."

Consequently, your devotion and faith with full comprehension in the Buddha will fructify and flourish in your mind-continuum. This is a brief explanation on Buddhanussati bhávaná. Development of mettá or Buddhanussati etc. in your mind-continuum is in general called bhávaná. Either you can start with mettá bhávaná or Buddhanussati bahavana as you think fit. As for more serious and continuous practice of bhávaná, fuller details may be obtained from various texts such as Visuddhi Magga.

6.10 Paying Respect - Apacayana

Paying respects to those who excel you in age, morality, integrity, wisdom, virtue, etc. Paying respects to elderly persons such as your father, mother, uncle, aunt; offering your seat and making way for those worthy of respect; bowing your head and showing humility, clasping your palms in homage to Bhikkhus, doffing your hat, saluting according to custom, etc. are all signs of respect. However, if you show respect unwillingly to a powerful person out of fear or with some selfish aim, this cannot be called paying respect, because it is pretentious in nature. It only amounts to maya (trickery).

Note:

Bowing or curtsying is generally accepted as signs of reverence. In Myanmar some people put down whatever load they are carrying and prostrate on the roads when they meet Bhikkhus. Some kneel down in the sidewalk or on the platform of a railway station to pay respects to monks and elderly persons. These actions if done with true sincerity, are not to be blamed. However, in these days when people have to rush about in busy places, just a bow or a few humble words will suffice the need of respect. Kneeling down and prostrating in worshipping on meeting a Bhikkhu on the roads or in busy crowded places in the presence of alien people are not necessary.

6.11 Service - Veyavacca

Helping or giving service in the good deeds to other people. We should offer our services willingly so those being served may feel at ease, free from worries and the charity be successfully accomplished. We should also help the sick, the infirm and the old. We should assist people carrying heavy loads to help remove the heavy burdens of our parents and elders. Thus, all forms of voluntary service given to others (provided the deeds are not evil) are wholesome deed.

If you have goodwill and true volition in giving voluntary service benefits may be greater than those who donate material property.

Example - For instance, in Buddha's time there was a governor named Payasi, who was a heretic but became a believer of the Dhamma due to the teachings of Venerable Kumara Kassapa. This Payasi performed charity and alms giving regularly. However, he did not do the good deed himself. Instead he delegated Uttara a young lad to offer alms-food to Bhikkhus. Although Uttara was acting on behalf of the governor, he put all his heart and soul in the alms giving. When both the governor and the servant died, the former was reborn in Catumaharajika - the lowest of the six celestial abodes; the latter was reborn in Tavatimsa, which is higher than Catumaharajika.

6.12. Sharing Of Merit - Patti-Charity

Sharing the benefits of your good deeds with others. A donor will no doubt enjoy the benefits of his Charity. The desire to share with others the merit gained is indeed magnanimous. We all, after doing a good deed, should proclaim,

"All those who can hear me, come and share my merits. May you all gain as much merits

as I do", and share the benevolence gained.

This is in itself is a separate good deed.

Note:

Some donors, just verbally say, "Come and share my merits" but have no sincere wish to do so. Such perfunctory sharing does not qualify as sharing merits.

Example: - Once upon a time a donor invited many people to his son's novitiation and gave a lavish feast. Contributions (from invitees) did not cover the expenses of the feast so he was left in debt. After the ceremony, came the time to share merits. At that time he was mentally calculating how much he would owe. Somebody besides him reminded him to share merits. Oppressed by the thought of a heavy debt, he uttered, "I am dead broke", very loudly instead of saying, "Come and share my merits."

6.12 a Sharing Merit Does Not Diminish Your Benefit

When you have done a wholesome deed and share the merit gained you might reason that your benefits will diminish. We must remember that merits are gained in accord with your volition. When we give charity with a true goodwill, we have already done a good deed, and for that we have already gained due merits. Therefore, when we share the merits others too gain additional benefits for your magnanimity. There is no reason your merits should be lessened.

The sharing of merits is like kindling oil lamps with a lighted lamp. The first oil lamp is of course lighted by striking match. However, this first lamp can be used to kindle many other lamps; the luminosity of the first lamp will not diminish regardless of how many lamps are kindled. The combined brightness of all lamps will be many times more radiant. Sharing merits gained from wholesome moral precepts (Sīla kusala) and wholesome meditation (bhāvanā kusala) also patti-Charity.

6.12.b. Rejoicing At Sharing merits - Patti-Charity - Pattanumo Dana

Rejoicing when a donor shares his merits. When someone shares the merits gained, you ought to appreciate it and proclaim, "**Sadhu!**" (well done) thrice. Feeling glad for the good done by others is laudable. It has the nature of sympathetic joy. However, to achieve genuine merit from sympathetic joy is somewhat difficult. A customary and unwitting proclamation of "Well done" without sincere rejoicing is mere formality. In addition, sometimes one may not really feel glad of meritorious deeds of other's. Instead he may even cultivate envy and jealousy, which amounts to bias.

6.12.c The Instant Benefit of Sharing Merits - Pattanumoda

People usually give charity and alms in dedication to family members who have passed away. If the deceased who are reborn in woeful abodes received the sharing of merit from their next of kin with sympathetic joy, they instantly released from their woes. According to the Texts

if the sharing of merit is after donating alms-food, the departed one will be instantly appeased from hunger by saying, “**Well-done**” “**Sadhu!**”, if the donation is garments and robes, the deceased will become well clothed upon saying, “Well-done” . **It is utmost importance that in giving alms in dedication to the deceased, the recipient should be worthy of alms.**

Example - Once upon a time, the bereaved members invited an immoral monk and offered alms in dedication to the departed. When merits were shared, the deceased who was a ghost – (peta) by then, did not receive his due. Therefore, he yelled to his relatives, "**The evil monk is robbing my share of merits.**" Therefore, the relatives had to repeat the charity to a virtuous monk. Only then the ghost received his share and was free from miserable existence.

The above incident gives us a lesson.

- When we dedicate our charity to a departed friend or relatives we must first get rid of our anguish and grief.
- Then only we should offer food, robes, umbrella, slippers, monasteries, etc. to the monks.

By offering alms, the ghost gets food. By offering robes, the ghost gets clothes to wear. By offering monastery, the ghost gets a dwelling place. For almsgiving, we ought to invite a good monk; or should perform offerings to the order of Monks (Sanghika Charity) meant for the entire Order of Sangha. **Prior to this Charity, we should invite the deceased to be present at the liberation.** (They will come if they can). Then we should loudly and distinctly call the deceased by name and share the merits gained.

6.12d Today's Ritual

Most people today, after their bereavement, do not care to choose good Bhikkhus. Neither do they get of their anguish and sorrow. They offer alms and even cash to the monks at the cemetery as a routine duty, just to escape blame and get praise from others. Then they share the merits gained without thinking deeply of the benefits of the deceased.

It is far better to offer alms at home with a mind free from grief than to do so at the cemetery while being afflicted with lament and sorrow. However, good deeds done and alms given at the cemetery will also produce merits if performed without lamentation.

6.12 d Who Received the Merit Shared.

The deceased who have who have become hungry ghosts – (peta) can receive the benefits from sharing of merit only when they are present in the vicinity. If they are reborn as humans, as animals or as hungry ghost in the remote jungles, they cannot receive the share of merits. However, other dead relatives who are now ghosts in the vicinity, can rejoice in these benedictions and can be reborn in other good planes of existence. Therefore, we should continue to practice this practice of sharing of merits.

6.13. Listening To The Dhamma - Dhammasavana

Listening to the Dhamma of the Enlightened One. The five benefits of listening to the dhamma are

- (a) getting fresh knowledge
- (b) understanding known facts more clearly;
- (c) resolving of skepticism and doubt
- (d) acquiring right belief and
- (e) enhancing your wisdom and faith.

6.13a False Method of Listening to Dhamma

Listening to the Dhamma with a view to getting the five benefits is the right way. Some attend Dhamma discourses because they are friendly with the preacher; some for the jokes and humorous anecdotes; some for the fear of accusation as being too lazy; some to access the ability of the preacher. One can get no benefit from listening to the Dhamma with such ignoble intentions. The true aim of listening to the Dhamma is to let our evil thoughts ooze out. We should be very careful lest we let in more evil into our consciousness.

6.13 b The Benefits of Reading

Today, there are many books, which can give us wisdom and knowledge. In Myanmar, being a Buddhist country, hundreds of Buddhist treatises appear in bookstands. By reading these books you get the same benefit as listening to the Dhamma. Therefore reading such books is far more advantageous than listening to contemporary discourses. Even if you cannot read, you can ask someone to read aloud for you. This amounts to listening to the Dhamma.

Note:

I would recommend **Jinattha Pakasani, Buddhavamsa, Five-hundred and Fifty Jatakas, Samvega Vatthu Dipani** and other treatises written by famous learned monks as reading material for your benefit.

6.14 . Preaching Dhamma - Dhamma Desana

If preaching the dhamma is done with sincerity and magnanimity, preaching the Dhamma excels all other forms of Charity. The Buddha himself said,

"Sabbha Charitym dhamma Charitym jinati –

Preaching the Dhamma is the highest charity".

To achieve the good deed of preaching the Dhamma, the preacher must not expect gifts, offertories, fame or false pride. In this case, the greed for such material gain contaminates and diminishes the merits gained from preaching. Then the preacher will be like a foolish man who exchanged a hundred-thousand worth of sandalwood with a pitcher of stale molasses.

Comments - As the foolish man traded a hundred-thousand worth of sandalwood with some stale molasses. The ignoble preacher teachers the priceless Dhamma in exchange for some petty material gain.

6.14 a Qualification of a Preacher

A qualified preacher is no ordinary orator. He possesses a clear and forceful voice; he must have ability to make others understand him clearly. Therefore, a good preacher is hard to find.

6.14 b The Disadvantage Of Improper Intonation

Qualified preacher should be aware of their virtuous kamma of their past lives; when reciting the Noble Dhamma taught by the Buddha, the preacher must orate with a clear, manly voice. He must not willfully attempt to make his voice pleasant by means of improper accent, stress, intonation or elocution.

The Buddha himself pointed out the disadvantages of improper manipulation of speech sounds, making them sweet, to resemble singing while preaching the Dhamma. They are:

- (a) One becomes lustful of one's own voice
- (b) Incite the audience with lustful pleasure in the preacher's voice
- (c) The preacher is blamed for singing like laypersons
- (d) The preacher loses concentration while exerting oneself to produce sweet voice
- (e) The next generation of monks will emulate this indecent style.

Nowadays, these disadvantages can be experienced in many occasions. The younger monks are already following the wrong examples set by the indecent preachers. The pious are seldom present at discourses conducted by such bogus preachers. Those who attend the lectures only perfunctorily do not pay attention to the discourses. The educated class, through desirous of listening to the Dhamma, feels ashamed to be present at the lecture of such vulgar preachers.

It is imperative should have enough decency not to make melodies out of the priceless Dhamma. It is shameful mode of oration.

6.14 c Simple Ways of Preaching

Dhamma preaching means not only the discourses given to a large audience in a lecture hall. Simple discussion on the Dhamma among two or three persons also is preaching the dhamma, provided the preacher does not hope for any gifts or offertories. Giving admonition to devotees, young and old, teaching academic subjects, handicraft or technology of innocent nature, reading out the teachings of Buddha, all qualify as preaching . Bhikkhus today should train themselves to

be good preachers; in addition they should study public speaking, proper reading and writing.

6.15 a Righteous Belief - Ditthijukamma

Having righteous belief, which is just, upright.. Belief in one's view of things based on one's intelligence. When the view is just and righteous, it is called right understanding. If a wrong, it is called wrong understanding). Deeply consider the following:

- a) Good deeds versus evil deeds.
- b) The results of such deeds - adverse effects versus good effects.
- c) The present existence and the forthcoming ones due to one's good or evil deeds.
- d) The Devas and Brahmas
- e) Those who practice the noble way and attain become Arahats or jhana abhinana.

If after profound consideration, you find that the above five are realities, that they really exist, then you possess right belief. This also knows your deeds are your only assets and knowing the cause effect of one's own deeds.

- If you reject all or one of the above five regarding them as not realities, that they do not really exist, you then possess wrong belief. When you reject the cause and effect of one's deeds you are no more hesitant to take the lives of other beings.
- When you reject past and future lives, you are more inclined to believe in the Creator of the universe.
- We have ample evidence of the life of Buddha with historical proof; is there any such proof of the existence of a Creator?

6.15 b Being A Buddhist

Righteous belief is also right view. Yet we cannot say that anyone who possesses right view is a Buddhist. Hindu also believes in kamma and its results. Yet they are not Buddhist. Only those who find refuge in the **Buddha**, his teachings (**Dhamma**) and his Holy Order (**Sangha**) are true Buddhists. One must proclaim,

"I take refuge in the Buddha, Dhamma and Sangha"

Only after taking refuge in the Triple Gems one can call oneself a Buddhist. Those who do not fully comprehend the Three Refuges, like children for instance can be regarded as Buddhist if they devote themselves to the Three Gems following the tradition.

6.15 c How to Possess Right View - Ditthijukamma

When you reason for yourself the cause and effect of kamma and the reality of past and future existence, you achieve the right view.

When you bear in mind that virtuous deeds such as charity and morality bring good result in

forthcoming existences you develop the right view.

The same holds true when you are physically performing the good deeds. The same holds true when you are physically performing the good deeds. The benevolence of all forms of good deeds is greatly enhanced by the accompaniment of right view

6.15 d The Forty Wholesome Deeds

You are entitled to the benefits of good deeds not only when you actually perform them, but also when you make other perform good deeds, when you explain the good consequences of good deeds to others and when you feel appreciative joy at other's meritorious deeds. The ten wholesome deeds we have already discussed multiplied by four factors namely

- (a) actual performance
- (b) exhorting others
- (c) explaining the benevolent nature, and
- (d) feeling appreciative joy,

We get the forty wholesome deeds.

6.16 Conclusion

This session explains the ten wholesome deeds done with good consciousness and good volition.

For this act of merit, may all readers be able to develop their inclination to perform wholesome deeds more so than ever. May all my associates indulge joyfully in wholesome deeds with a view to achieve the supreme bliss of Nibbána.

May I be able to stand firmly on the foundation of Charity, Morality and mental culture (meditation). May I be able to overcome the reluctance to do good deeds, which lead the way to Nibbána. May I be able to develop the five powers of the namely belief, concentration, effort, mindfulness and wisdom on my way to the final goal.

7.0 Chapter Seven

Action And Deed - Kamma

7.0 What is kamma?

Kamma Means Action or deed. Kamma is of three kinds: thought, word and physical action.

Verbal kamma means the words that you utter. Forms of exhortations, lying, preaching, all fall into this category.

Mental kamma means the thoughts that occur in your mind, short of physical action and utterances by mouth. Evil thoughts such as "How I wish all property were mine" are mental kamma. Pity, compassion, sympathy, appreciative joy, practicing bhávaná meditation is also different forms of mental kamma.

Physical Kamma - Any physical action or deed.. Take for instance killing some being or giving charity, etc.

7.1.a The Culprit

The three forms of kamma do not occur automatically. For instance, in the act of killing the hand gets hold of the dagger. There is bound to be a prompting force makes you to utter certain words. While you are asleep there occurs no mental kamma even though many units of consciousness are arising. We now conclude therefore, that there must be a force different from the basic mind; and this force, is the culprit of the three-kamma actions..

7.1 b Volition is the Culprit

The culprit, which prompts the three-kamma actions, is nothing but the mental concomitant, which occurs in the mind-continuum of beings. This volition is the busiest, the most active of all consciousness - cetasikas. Because volition impels to perform a certain deed, because it is responsible for the completion of every kamma action, volition is commonly called kamma.

7.2 Consciousness That Is Not Noticeable

Through practical experience you find, some mind and consciousness are prominent while some are not. Some do not show themselves while you are asleep even though the mind continuum is in the process. When you are wide awake too, you unmindfully see, hear, smell or touch, the eye-consciousness, ear-consciousness, etc. that arise are not clearly noticeable; as you ponder about this and that absent-mindedly, sense-objects come to the mind only unwittingly. It is due to the prompting of wholesome or unwholesome volition, that physical or verbal actions take place; but when the impulsive force of each volition accompanying the consciousness that arise is weak no action results. Such volitions without any force of impulsion to complete certain acts occur in the course of a day.

7.2.1 Prominent Wholesome and Unwholesome Volition

When you have a strong will to kill someone, the anger mind and volition become very strong and overwhelming. Your thoughts are occupied with plans to carry out the murder. Likewise if you are too overwhelmed by evil thoughts of sensual pleasures you develop intense greed or lust in your mind and your body becomes aroused and active. At such times when actions, words and thoughts are all intent on evil deeds, the volition inside you is also powerful. The evil volitions are very dynamic impulses and are prominent and quite noticeable in the normal trend of

thoughts.

7.2.2 Prominent Wholesome Volition

Moral and virtuous volitions are very active when you are keeping Sabbath, when you are looking after elderly person, while discussing the Dhamma, while meditating in meditation or while abstaining from immoral action. This wholesome volition is very potent and dynamic, and so your actions, words and thoughts become correspondingly active and dynamic.

7.2.3 The Lingering Effect of Kamma on the Body-continuum

These prominent impulses are collectively termed kamma. They come into being, and then disappear but their might, influence and attributes do not disappear. They remain, as if embedded in the body-continuum to produce effects presently or later. In the body-continuum countless units of consciousness arise and pass away incessantly. Out of these the weak, inconspicuous impulses will leave no impression at all while the strong impulses leave their potent attributes in the body-continuum.

Example - children of ordinary common parents do not feel the lingering influences of their parents after their death, while children of notable parents do so. When notable worthy parents die their children remain perceptibly under the forceful influence of their departed parents.

7.2.4 Action Force Continues in the Continuum of Aggregate - Khandha

In the plant kingdom, we observe the seeds of fruit bearing plants have genetic power to bear flowers and fruits of the same species. This fruit-bearing gene is present in every stage of their species, i.e., seedlings, sprouts, full-grown trees, fruits and seeds. Though we cannot describe this genetic power, we are definitely sure of its presence. Similarly in the continuum of five aggregates (Khandha) of existence, **rupa and nama come into being and disappear in constant succession up to the time of death consciousness.** The kammic forces follow in hot pursuit all along until the time of death. Even after death the forces of kamma continue to have effect on the next life. These latent forces follow on to the embryonic stage (the moment of conception) of the next life, and so on to yet another existence.

7.2.5 The Doer Gets the Direct Effect

We have seen that beings are reborn in new existences one after another. Since the forces of past deeds done with ignorance and lust from the previous life, propel one into the next, the new being is none other than the one from past life. One's volition in this life disappears soon after but the effect, the influence of that volition follow one's body-continuum until it has been fully manifested. Thus the benevolent effects of one's good deeds follow one providing good protection just as a shadow follows the shape; and the evil effects of one's unwholesome acts follow one constantly just as the cart follows the oxen, awaiting opportunity to produce retribution. **Thus we must realize that evil effects of one's misdeeds will directly go to the doer himself and nowhere else. We cannot say, "I am in this life so I will enjoy it; another being in the next existence will suffer."** A person is responsible for his misdeeds, his evil

actions directly. We must well understand that it is you and not another being that suffers from the ill effects of misdeeds you have done in this life.

7.2.6 The Same Kamma Effect

In the Jatakas we find two persons did certain deeds together and thus enjoy the same effects in their next existences. Those who had done charity together, observed precepts together, felt appreciative joy even when not doing the wholesome deed together, as when the husband earns money and the wife does charity with that money, they all enjoy the good results together. The two persons, doing good deed together, may develop attachment wishing to enjoy the good company and hear good words of each other - this is a wholesome wish; or the attachment may arise due to more intimate feelings towards each other - this is an unwholesome wish. These two wishes may arise with the consciousness either before or after a joint meritorious deed. Then such mental attachment accompanies the effects of their volition and kamma actions, when they meet again in some future existence, enjoying the same good results of their past deeds in fulfillment of wholesome or unwholesome actions. This is the same kamma effects.

Example - People enjoying the same kamma effect can be seen in the lives of Bodhisattvas and their wives. Such couples had vowed to each other to be partners in the noble effort. Bodhisatta (later Gotama the Buddha) and Yashodhara, Venerable Kassapa and Mai Buddha, King Mahakappina and his queen Anoja, etc. had been partners in countless past lives in search of perfections. Together with them came the Venerable Shariputra, Moggallana, Anuruddha and Rahula, the Theris Khema, Uppalavanna, Queen Gotami and Emperor ShuddhoCharity, who in their past existence, had been closely associated in doing good deeds.

7.2.7 Unwholesome Kamma Partners

There are partners in doing evil deeds. When unwholesome deeds are done together they are reborn with evil results. Once upon a time a husband and wife were shipwrecked and stranded on an island. Being hungry, they killed some birds together and ate the flesh. They suffered together in hell. In addition, in the time of Gotama they became Prince Bodhi (son of King Utana) and consort respectively. killed and ate the birds in the past life. They were both sterile and thus had no children.

If the wife or the husband had not agreed to killing birds either or the other could be blessed with the power of protection. Since both collaborated in the misdeed, they both suffered the fate of childlessness. The unwholesome deeds done together will produce the same evil effects in future existences. In the case of husband and wife, one should stop the other in doing evil, and vice versa. Otherwise, both will suffer together the results.

7.2.8 The Benefits of Good Deeds enjoyed Collectively

The benefits of good deed enjoyed collectively can be seen in families, small communities or in societies, whose members had collectively performed good deeds in the past.

Example - During the region of King Batika, eaters of beef are fined. Those who could not afford

the fines were made to serve as sweepers in the palace. Among them was a beautiful girl with whom the king fell in love. Therefore, she was given the name Samadevi and kept in the palace as the king's personal maid. Her relatives were pardoned from punishment and were looked after by royal decree. This is an instance of collective enjoying of benefits, due to the good kamma of one member. Some may assert here that members of that group must also have good kamma results of their own. However, their past kamma had only very feeble effects, which cannot have fructified without the good results of Sumavati's past kamma.

7.2.9 The Indirect Consequences of Unwholesome Kamma

Example -= Sometimes past unwholesome deed may bring evil effects to other people indirectly. In the time of Kassapa Buddha, an Arahant came to put up at a monastery presided by an abbot. The wealthy donor of the monastery was devoted to the visiting Arahant and paid great respects but the abbot became very jealous. The donor invited both the abbot and the Arahant for morning meal and the abbot, out of sheer envy, went alone to the donor's house. He purposely struck the monastery bell with his fingertips so as not to awake the Arahant. He even told the donor that the guest was so fond of sleep that he could not wake him up.

However, the donor saw into the abbot's thought and gave him a bowl of food for the Arahant. The abbot threw away the food on the roadside out of jealousy. He thought that if the guest received such good food, then he (the guest) would remain forever at his monastery.

However, the guest, being an Arahant, knew the abbot's mind and departed through air - by his supernatural power before he arrived. When the abbot did not find his guest he then felt remorse, anxiety and sorrow. He had done great injustice to the monk due to his extreme selfishness. As he suffered great remorse physically and mentally he soon passed away only to be reborn in hell.

After suffering in hell, he had five hundred rebirths as a demon, another five hundred as a dog; and in all these existences he never was well fed.

In the time of Gotama the Buddha he was conceived in the womb of a poor woman in a fishing village. As his past evil was so strong, the whole village suffered from increasing poverty. Then the village suffered seven great fires and penalized seven times by the king.

Finally the villagers found out by means of successive elimination process found the household of the unborn child that brought the ill luck. Therefore, they drove the family away. The mother looked after the boy for some years and then abandoned him, and left him a begging bowl.

At the age of seven, while begging for food, he met the Venerable Shariputra who ordained him a novice - samanera. He became a monk in due course by the name of **Losaka Tissa**. Then he practiced samatha (concentration) and vipassana (insight) diligently until he became an Arahant because of observance of Sīla as an abbot in his past life.

However, his past misdeed was so severe that they had to suffer even as an Arahant. He never got enough alms-food. Seeing his plight, his teacher Venerable Shariputra accompanied him in his alms round. However, in his company the Venerable Shariputra himself did not get alms-food so

that he had to go out alone for alms-food again. After partaking of a meal the Venerable asked his donors to send a bowl of food to the Losaka Tissa Thera. The servants who were sent with the bowl ate the food on the way. When the Venerable Shariputra came to know that the food did not reach the monk, he asked for a bowl of delicious food from King Kosala and fed the Arahat with the bowl held in his hand lest the bowl would disappear. This was the monk's last full meal and he entered Parinibbána immediately.

Note:

In this episode one person's misdeed done during the time of Kassapa the Buddha affected the whole community when he was reborn in a fishing village. Even his teacher the Venerable Shariputra did not get alms food because he was accompanied by Losaka Tissa Thera, the doer of the unwholesome deed in the past. This is ample proof that the effects of misdeeds effect with him in the series of existences. **Therefore everyone should think of their well-being in samsara, and lest they too should suffer indirect ill effects, take care to distance themselves, at least in mind, if not in body from evil individuals even if they happen to be relatives. Only then, will one be free from the evil aura of unwholesome deeds.**

7.2.10 III Effect on Others

There are cases in which some person unfortunately suffered the ill effect in lieu of the doer. In such cases the doer escaped the bad resultant effects due to some form of **protection ***, but someone else very close to him such as his parents, teachers, children, servants, disciples or donors had to suffer in his place. People would then say, "Poor creature became the victim of kamma." The actual doer, who is responsible for the evil, will also feel sorry for the poor victim though he escaped the ill effects of his own misdeed. It may be seen therefore he is not altogether free from some suffering.

Note:

* From the point of view of astrology, if the doer of evil were under his lucky constellation, he would not suffer from the evil effects, which are diverted to some relative, servant or family member.

9.2.11 Same Kamma, Different Results

In this world there are good virtuous persons as well as bad, evil ones. Let us now suppose, a good and a bad jointly committed an evil deed. The good one will not suffer much because his good kamma will over-rule the single misdeed. However, for the bad person, since he has no good kamma to cover him, will be fully effected by the evil results.

Example: -One night, a rich man's son and an opium-addict prowled around to snatch some chicken. The rich man's son actually stole a hen and ran away but was caught by the owner. Seeing the rich man's son the owner let him go because he dared not accuse him as a thief, he even apologized to the lad. However, he charged the opium-addict with theft and put him in jail.

If you put in one viss of salt into the river, the taste of water remains unchanged. In the same way if you commit a petty evil deed while you have accumulated many good kamma, the small evil deed will cause no noticeable ill effect. However, if you put one viss of salt into your pot, the water will go salty, in the same if you have accumulated only a few kusala (merit), a corresponding amount of evil will nullify your good kamma results.

Wholesome kamma and Unwholesome kamma can counteract each other. A small evil can in no way hinder a large quantity of good kamma kusala. However, if you have only a small amount of wholesome kamma, a small evil will render your good kamma null and void. The moral lesson for the righteous is to do as many good deeds as possible and accumulate as much kusala as you can.

7.2.12 Condition For Sufficiency: Prosperity (Sampatti) Condition For Deficiency: Misfortune (Vipatti)

Throughout samsara, in the course of numerous existences, every sentient being has done many deeds, kamma, accumulating countless mental impulsions, which must produce effects in the future. They do not lie out and perish without results, but wait until suitable conditions arise for its working out in some future lifetime.

There are four conditions of sufficiency, as well as four conditions of deficiency, for all beings in their cycles of existences. In conditions of sufficiency wholesome kamma has the opportunity to produce good results whereas in deficiency conditions unwholesome kamma plays a leading role in produce bad effects.

7.2.12 a The Four Sufficiency Conditions

1. Being reborn in a good plane of existence - Gati sampatt
2. Having pleasant physical features - Upadhi sampatti
3. Being reborn at a suitable time - Kala sampatt
4. Having means or instruments knowledge, diligence - Payoga sampatti

7.2.12 b The Four Deficiency Conditions

1. being reborn in a woeful plane of existence - Gati vipatti
2. having unpleasant physical features - Upadhi vipatti
3. being reborn at unsuitable time - Kala vipatti
4. having no means of instruments knowledge, diligence - Payoga vipatti

7.2.12.1 Higher Planes – Human. Deva and Brahma Planes Gati Sampatti

All higher planes of existence such as human world, the worlds of Deva and the worlds of Brahma are called higher planes. Being reborn in such abodes give opportunity to their wholesome kamma to produce desirable results. The human plane of existence is not entirely free from sufferings, and the Deva and Brahma, worlds above, there is little hardship or suffering. These beings of good destination enjoy good living with pleasurable sense-objects.

Such beings, being reborn in higher planes are protected from the effects of their past misdeeds. Their bad kamma of the past will not give much opportunity to produce their evil effects.

Although the human world is not free from suffering it is still a higher plane compared with the four woeful planes, it is far more comfortable. The human world gives opportunity to avoid evil sense-object and meet with pleasurable sense-objects.

7.2.12.2 Lower Planes – Hell, Animal worlds - Gati Vipatti

Lower planes means - hell, animal kingdom, the world of hungry ghosts and the plane of demons. Being in hell and miserable ghosts suffer great pain and hunger all the time. Therefore they are constantly exposed to the bad effects of their bad kamma. Their lives are always miserable with opportunity for all past actions to bear unwholesome fruits. In the animal kingdom which is not as woeful as the above two abodes, creatures suffer from hunger and thirst; they are constantly weather-beaten and live in constant fear of hunters and predators. These sufferings show how beings are liable to suffer when opportunities arise from evil kamma to produce evil results. Small insects are crushed or trodden to death by human beings and vehicles everyday. Although these beings had done wholesome deeds in their past lives, their wholesome deeds can save them because they are in the lower woeful abodes when opportunity are more favorable for their past misdeeds to come to fruition.

7.2.12.3 Pleasant Physical Feature - Upadhi Sampatti

For beings reborn in the human world it is important that they also have pleasant physical feature or good personality. A human being with ugly physical features may not achieve success or popularity while those with pleasant looks, though born in low class or in poverty, may receive help from others and achieve success in life. Good results of past kamma have opportunity to take effect. A pleasant look is a great asset. The poor lass **Samavati** became the chief Queen of King Utena because of their pleasant physical feature. .

Some creatures with pleasant features, even in animal world, receive protection, food and shelter Beautiful birds, lovely dogs and colorful fishes are kept as pets by rich people in their houses. Thus good deeds can come to fruition because of their pleasant feature. .

7.2.12.4 Unpleasant Feature - Upadhi Vipatti

Being in the lower planes there is no chance for their past good deeds to bear fruit in such conditions. Human beings, although in higher planes, if they are ugly or deformed, cannot enjoy the effects of their wholesome kamma. People would not admire an ugly rich person, because of his ugly feature.

Example - For instance, the beautiful princess **Pabavati** refused to see or speak to King Kusa, the ugly. Physical feature paves the way for bad kamma to produce bad results. King Kusa the ugly had to work as a cook, as a potter and as a mat-weaver in order to win the sympathy and love of the beautiful princess. If one partner of a couple is ugly, he or she will look like a servant,

not a spouse. Such are the drawbacks of ugly physical feature.

7.2.12.5 Suitable time - Kala Sampatti

The reign of noble, wise rulers is called suitable time. Under the leadership of wise regents who care for the social welfare of the people, promoting their prosperity, health and education, wholesome kamma results are opportune time to take effect. Consequently the people enjoy a good life. They are free from worry and fear and live in tranquility. Such a period is suitable time. Such times, the past evil deeds that could result in poverty and famine cannot produce immediate effect. All forms of unwholesome kamma have no chance to take action during the time of suitable time..

7.2.12.6 Unsuitable Time - Kala Vipatti

The rule of incompetent wicked leaders is called an unsuitable time. Times of war and countrywide disorder are also called unsuitable time. At such times, unwholesome kamma is opportune to produce bad results. Consequently people suffer poverty and famine. Even those endowed with wholesome kamma cannot enjoy their good results at such bad times. People live in catastrophe; the sick die for lack of medical care. Such are the evils of unsuitable time.

7.2.12.7 Good Quality - Having Effort, Knowledge and wisdom - Payoga Sampatti

The combined effect of mindfulness, vigilance and knowledge. Here knowledge means harmless knowledge as well as good reasoning. Vigilance, effort, alertness, insight, wisdom, intelligence and mindfulness - all amounts are good quality. In the realm of Devas and Brahmas, this potency of these qualities is not so prominent. However, in this human world it is of paramount importance.

Human beings have unwholesome kamma so having possessed these good qualities is powerful as to bring immediate effect. The power of past deeds depends on whether there are good qualities to produce results and on the degree of the qualities one possessed.

Briefly, people should not rely only on past wholesome kamma for their well-being. They must also rely on the efforts exerted in this life. This helpful qualities channel past wholesome kamma to flow in the right direction. Of course some wholesome deeds done in the past produce good results at present, such as winning lottery or unearthing a pot of gold. However, such events are very rare. In trade and commerce the effect of the past wholesome kamma accounts for only one fourth of the prosperity achieved; the remaining three-fourth is due to effort, diligence, wisdom in this life.

7.2.12.8 Other Good qualities Can Stop Unwholesome Kamma

Unwholesome kamma can be divided into two grades:

(a) Powerful or major kamma,

(b) Feeble or minor kamma.

Sufficient means (Payoga sampatti) cannot stop the bad effects of strong unwholesome kamma. It can only soften the blow to some extent.

Example - For example King **Ajatashatru** killed his father. For this serious crime of patricide he was bound to suffer in Avici Hell. His good qualities, however vigorous, cannot save his fate. Yet, due to his repentance and devotion to the Buddha, he was penalized in Udassa Niraya (a lesser hell) and suffered less than his due. Thus even the greatest evil can be mitigated by sufficient good qualities.

Therefore if your evil deeds are not as bad as Ajasattu, you can lessen or stop the bad kamma from fruition. If you have done evil deeds such as abusing your teachers, showing disrespect to parents and elders, slandering virtuous persons, you can stop the coming evil consequences by mindfulness and sincere repentance.

You can nullify the evil consequences by prostrating in apology before them or, if they are dead, by doing the same at their graves. If you repentance and apologies are sincere, your good behavior will ward off the impending evil results.

Similarly, feeble bad kamma can be abrogated by greater good kamma here and now. Monks who have transgressed Vinaya rules of the lesser kind can rectify their misdeeds by following repentance procedures outlined by the Buddha. Thus even the effects of some moderately evil kamma can be stopped by the sufficient means - good effort, wisdom and diligence..

7.2.12.9 Sufficient means Brings Prosperity

People who have no faith in the Three Jewels also have accumulated merits because they surely had done good in their past existences. This knowledge, their perseverance and their diligence are praiseworthy. In addition to the welfare of the individual, they exert great effort to defend their country through science and high technology. (although some Buddhists severely criticize their endeavors as being unwholesome), no one can deny that these efforts bring about economic prosperity and social development.

7.2.12.10 Health Through Sufficient Means - Payoga Sampatti

Human beings born to this world are accompanied by both wholesome kamma, which brings good health, as well as unwholesome kamma, which brings ill health. Conforming to health disciplines, personal hygiene, regular exercise and sufficient rest and sleep, adequate medical care, all amounts to sufficient means leads to good health. For those with such deficient means, their past wholesome kamma will also take effect and enhance their physical well-being.

Hence sufficient means is the prime factor for wholesome kamma to bear good fruits. Due to sufficient means one can gain knowledge, marry a worthy partner, get good friends and teachers and acquire wealth and status. It can also assist in the fulfilling of perfections, which pave the way to Nibbána. **In the constituents of sufficient means, knowledge is the first requirement.**

mindfulness the second and third is vigilance, in whatever we do.

7.2.12.11 Deficient Means - Payoga Vipatti

Torpor, laziness, lack of knowledge, forgetfulness, envy jealousy, anger, hatred and vain pride all lead to deficient means - payoga vipatti. They stand in the way of success and prosperity; they open the door for very powerful unwholesome kamma to take effect immediately.

Such powerful evils are present only in the mind-continuum of only a very few people. However, smaller evils are always present in everyone, waiting to produce effects with the occurrence of deficient means - payoga vipatti.

Example - children of good families lead good lives by seeking education, right livelihood, observing the Five Precepts; these wholesome acts, will prevent the evil results of the past to produce effects. If children are lazy, undisciplined, follow wrong livelihood, and breach Five Precepts. it develops deficient means - payoga vipatti. This in turn invites the past unwholesome kamma to take immediate effect.

To sum up, apart from very powerful wholesome and unwholesome kamma, other ordinary kamma whatsoever may or may not produce results, good or bad depending on sufficient or deficient means. For people with sufficient means, only wholesome kamma will prevail and unwholesome kamma will have no chance to produce effects. On the other hand, for those with deficient means, good kamma results have no place. only the evil unwholesome kamma will take result. People whose lives are ruined by their unwholesome kamma due to the prevalence of deficient means are very common.

7.2.12.13 Can We Reform Or Not?

Among the four deficient means conditions, some can be rectified and some cannot. We cannot reform the plane of existence we are born in.. This means we cannot undo or reform those who are reborn in the woeful abode - gati vipatti.

However, for some deficient conditions can be improved or rectified.

Example - If you are born poor in ignorant environment you can move to favorable places.. Scholars are known to move to localities where better education is available. Yet you ought to possess certain basic qualifications such as intelligence and diligence to win success in other place. Without these, moving to another place will be fruitless.

In the case of pleasant or unpleasant physical features, we cannot change the bodily features,. However, you can improve your appearance by means of suitable and matching attire. The impact of stylish garments can be noticed between urbanites and country folk. Mother in many ways, can improve the bone structure and rectified minor deformities of their babies. Even some form of facial ugliness and dissymmetry of limbs can be improved by proper care and means, and the health of the babies can be well maintained through proper feeding and dieting. The ignorance and carelessness of mothers cause slight deformities as well as ill health in their

infants. The absence of sufficient means makes room for wholesome kamma to take effect. Sufficient means includes knowledge, intelligence and right effort the combination of which can rectify certain defects.

In the case of unsuitable time one person cannot do much to alter the conditions. Only the rulers are capable of doing so. Nevertheless, except in the time of global turmoil, one can move to places where there are capable leaders. Local leaders such as the village headman, community leaders and abbots can make conditions improve in their localities to some extent. Now, we know that the three deficient conditions, physical feature, suitable time and deficient means can be improved and rectified to a certain extent.

The easiest to rectify is deficient means. If you are lazy you can reform yourself to be industrious. If you are short-tempered, you can practice patience and become an affectionate person. If you are vainly proud, you can admonish yourself not to be so. If you lack knowledge and education, you can learn from the wise. In a short time you will accumulate knowledge and wisdom. Those who try to reform themselves, to rectify their faults will benefit not only in the present life but also in the countless existences to come i.e. in samsara.

7.13. Do Not Always Depend On Kamma

Those who believe that past kamma deeds and their results solely determine the destiny of a being is a wrong belief. This is wrong because it professes that all good and bad effects experiences by all sentient beings are sole results of good and bad deeds done in the past existences.

Therefore Buddhists who believe that past kamma actions alone determine the present life are wrong.. Keeping in mind the four sufficiency conditions and deficiency conditions, you can be positive that the results of good and bad kamma are pursuing you all the time.

The right views are:

- The effects of evil deeds can produce effects only when deficiency conditions prevail.
And
- The effects of past good deeds come to you only when the sufficiency conditions prevail.

Even if you have done bad deeds in the past they will not produce effects if you diligently cultivate sufficient means. If in this life, you strive to fulfill parami perfections such as Charity, Sīla, etc., you will be reborn in a luxurious abode. If you keep on cultivating sufficient means in every existence, you will forever enjoy sufficiency condition. Then your bad kamma kusala will never get the chance to harm you until the attainment of Nibbána.

Therefore do not worry about your past kamma deeds, which you cannot see or recollect. Try to be righteously prosperous in this life; reform yourself and develop sufficiency means to the highest levels so that you will soar higher in the cycle of rebirths.

7.13.1 Reciprocal Effects

Both kusala kamma and akusala kamma produce reciprocal and similar effects. Someone who had taken life will be killed in one of his next existences; or he will be infested with ailments..

7.13.2 Reciprocal Effects Of Charity

Generosity, alms giving, charity and the goodwill to help others are all Charity. The effect of Charity is such that the donor will be wealthy even more in the next existence. However, if you fail to have post-charity volition, that is if you feel stingy or remorse after your charity, you will not be happy in your next life in spite of your wealth. You will spend your days in the manner of a destitute even though you are a rich person.

Example - The Story of a Rich Man

Before the time of Gotama Buddha, there lived a rich man, at whose door a Pacceka Buddha arrived for alms-food. The rich man at first ordered his servants to offer alms food to the Paccake Buddha. Afterwards he felt that it was just a waste of food to have offered alms food; he failed to have good post volition and was unhappy.

He was reborn as a rich man during the time of Gotama Buddha due to his charity of offering alms food. However, due to his poor volition he never felt like living a wealthy life. He wore cheap cloths and ate broken rice and vinegar only. He lived like a poor man; all his wealth was confiscated by the king because he had no heirs.

Note:

These days, there are stingy persons who do not live enjoying their wealth. They do not have the heart to wear good clothes or eat good food. If they donate their money and property to the poor and the needy, it will justify their thrift. However, sheer stinginess is evil. In their next existences, their stinginess will pursue to their next life. They will end their life as a miserly rich man.

7.14 The Best

Bear in mind that the rich man should live according to one's status and wealth. They should live comfortably, save a portion for inheritance and give away in charity. Only then they can be said to live a worthy life bringing benefits for this life as well as the forthcoming ones.

We Buddhist have a saying "Food eaten becomes excreta; see that property is left behind when one dies; wholesome kamma alone bear fruits; while in the worthy abode of human eat what you earn; but also save a portion for inheritance and give away in charity. This is the way of the virtuous." -- by Depeyin Sayadaw.

7.15 Reciprocal Effects Of Sīla

Observing the Five Precepts (Panca Sīla) of Eight Precepts (Uposatha Sīla) brings welfare to all beings. Morality also enables one to lead a peaceful life free from anxiety and worries. The good effects of Sīla may not make one wealthy.

- Morality brings health to the body and peace of mind
- Charity brings wealth in future lives -

7.16 Reciprocal Effect Of Meditation - Bhávaná

Those who wish to meditate ought to do so in a solitary life. When you practice meditation you will achieve jhana, you see most clearly the faults of sensual pleasures. To obtain holiness – (Magga and Phala) you must go further, develop loath, and disgust on rupa and nama aggregates of the body and mind throughout the whole cycles of deaths and rebirths – samsara..

Samatha Meditation - If you meditate alone concentrating (samatha meditation) your mind on the four Brahmachariya practices, you will be reborn in the celestial abode of Brahmas, when you no longer yearn for company of a female Brahma. On becoming a Brahma, one lives alone in divine ecstasy, emanating loving-kindness, compassion, sympathetic joy and enjoying supra mundane life in heavenly mansion.

Vipassana Meditation - But for the person who has achieved Magga and Phala it is quite different. **He no longer has any attachment not only to material things such as a heavenly mansion but also to his nama and rupa; he then attains cessation of all suffering, the Supreme Bliss of Nibbána.** The state of Nibbána is the cessation of all minds and matter, all sufferings, all existences; only the ultimate element remains.

Therefore each type of wholesome deed (Charity, Sīla, bhávaná, etc.) produces corresponding results in equal measure. All forms of wholesome kamma bring beneficial results. Therefore, if you have the lofty aim attaining Nibbána, you must first get rid of all evil thoughts; then you must pave the noble way along samsara by doing wholesome deed as much as possible.

7.17 Conclusion

For my good deed of writing this book may all readers profess true belief, with maturity of knowledge on the effects of Kamma. May I together with my acquaintances acquire righteous belief in all future existences and strive for the attainment of Nibbána.

8.0 Chapter Eight

Mind Processes Immediately Preceding Death

The Previous Chapters have dealt with classes of consciousness (types of mind) and the nature of deeds (kamma) regularly performed. Man is always occupied with these good and bad

thoughts and these wholesome and unwholesome deeds. When death taps him on the shoulder he has to leave behind his wealth, property, loved ones, and departs this life for good. Therefore we should know the importance of time immediately preceding death.

The Four Causes of Death

Death is due to four causes, namely:

1. End of life span
2. The cessation of kammic forces
3. Combination of the above two
4. Premature death due to an interrupting kammic force._

An apt analogy of four causes of death is the extinguishing of the flame of an oil lamp. The possible causes are:

- 1. Exhaustion of fuel**
- 2. The burning up of the wick**
- 3. Combination of (1) and (2)**
- 4. The external cause such as a sudden gust of wind or intentional blowing out by someone.**

8.1. The Expiry of Life-Span

Different planes of existences have different life span. In this human plane, life span varies according to the world cycle. If the world system is on the ascend, the human life span also increase to infinity, while in the descending world cycle human life span goes as short as ten years. When the Gotama Buddha appeared in this world the average maximum age was one hundred. Today it is about 75. Persons with ordinary kamma cannot exceed this maximum limit only those born with especially powerful kamma may live beyond 75. Their longevity is attributable to good past kamma and supernormal medicine.'

During the time of Gotama Buddha, the Venerable Maha Kassapa and Ánanda, and Visakha, the donor of the huge monastery, lived up to the age of 120; the Venerable Bakula Mahathera up to 160. Those persons had extraordinary noble past kamma. Common people with no such wholesome kamma will not live beyond their life span of **75**. Death of this type is called the expiry of normal life span - just as the exhaustion of oil extinguishes the flame of an oil lamp even though the wick is still there.

8.2. Death Due To Cessation of Kamma Forces

The kammic forces, which determine one's life, will support that life from the embryonic stage until the day the forces cease to exists. There are also other kinds of kamma, which enhance the principle life supporting kamma, and when these kammic forces are exhausted, a person dies even though his life span has not expired. Therefore, if kammic forces cease at the age of 50, that person will die in spite of life span of 75. This is analogous to a flame dying out due to the wick

burning out even though there still is oil in the lamp.

8.3. Death Caused By Both Factors

Some sentient beings die because of expiry of life span and exhaustion of kamma forces, just like a flame dying out due to exhaustion of both oils and wicks simultaneously. Therefore some may live up to 75, if they have the support of kammic forces up to that age. The above three type's death are called timely death.

8.4. Untimely or Premature Death

Some sentient beings are supposedly destined to go on living since their life span and kammic forces permit them to do so. However, if some evil deeds done in the past suddenly come to fruition, evil kamma effects cause them to die a premature death. This death is similar to the dying out of flame by a gust of wind through wick and oil remain or intentional blowing out by someone. Such a death is death due to interruption by powerful evil kammic effect.

Example: -The Venerable Moggallana, in one of his previous existences killed his mother. The great evil of his had the opportunity to come to fruition in the existence as Moggallana; therefore, he had to suffer the attack by five hundred robbers before he entered Parinibbána.

King Bimbisara, in one of his previous lives, walked on the pagoda platform-wearing shoe. For this bad kamma he died suffering wounds inflicted by his son on the sole of feet.

Samavati and her retinue were burnt to death because they, in one past life had burnt a Pacceka Buddha while he was absorbed in jhana meditation. When he rose up from concentration he was found alive, Savamti and her companions set fire to him again until death, fearing consequences of their evil deeds if discovered.

8.5 Cases of Untimely Death

The mind-body continuum of every sentient being is accompanied by bad kammic forces of the past. These bad kammic forces by themselves cannot produce effects severe enough to kill that being. However, when these kammic forces get the opportunity, it could bring danger or death to the individual. If, in the past, one had starved, tortured, beaten, burnt, drowned or tormented others, then one is due to meet the same fate. Those who had tortured others, in the past, would suffer from chronic diseases such as asthma, leprosy, debility, etc. and lived out their miserable, unhappy life spans to die subsequently from those ailments. Negligence in one's living habits invites bad kamma of the past to take effect.

There was a word of wisdom, saying:

- "Life is safe guarded by foresight and wisdom:
- disaster is caused by one false step;
- one's life is endangered by one morsel of bad food;
- foolishness to go into tiger's den is surely courting danger which cannot be averted by

luck;

- Do not jump into fire entrusting one's kamma which will not save one from burning."

So, every one has an accumulation of past kammic forces if they are not too strong, they cannot get opportunity to come to fruition by themselves. If one is vigilant, mindful and careful in one's way of living, they lack means of causing ill effect. The unwholesome kammic forces can take effect only on the negligent and forgetful.

Among the four classes of death, the last category is common nowadays because most people live recklessly. Negligence in way of living is the main cause of premature deaths. Those who wish to live their full life span must safeguard their lives with mindfulness and knowledge.

8.6 Importance of the Last Minute

When a person is nearing death, he needs good wholesome impulses (thought) about half an hour in advance. If these wholesome thought processes prevail until the last breath, the being will be reborn in happy abodes. If he has unwholesome impulses before death, he will be reborn in woeful abodes. Just as the finishing lap is important for a racing horse, the final consciousness is of great importance to any living being.

The Three Types of objects of Mind (Aramanna)

Just before death, a being will see one of the three objects of mind, namely –

(a) kamma,

(b) kamma prophetic signs - nimitta and

(c) vision of the future abode –

Here kamma means reflection on good or bad deeds done in the past. The vision of the abodes or plane of existence he will be reborn in...

8.6.1 How Kamma Vision Appears

Powerful past deeds and actions to determine the next rebirth of a being may appear in vision just before death. These past deeds may be from past existences; of those done months, days or just hours or minutes ago.

If pasts deeds are wholesome kamma such as observance of precepts or performance of Charity, one will see them as a reflection in a dream-like vision, or in an illusionary vision. The same goes for unwholesome kamma for instance, having committed killing, one remembers the deed or sees it in vision as if he is doing the killing just then.

8.6.2. How Kamma Vision of Object Appears

Those who had killed others will see the weapons they had used - swords, daggers, nets, arrows, sticks, etc. as death vision. A butcher is said to see prophetic images of a great heap of cattle bones.

Those who had done immoral deeds such as stealing, adultery, etc., will see prophetic visions that correspond to their evil deeds.

Those who had done meritorious deeds such as building pagodas and monasteries will see vision of the pagodas and monasteries just before death or they may see offertories they had donated in association with their meritorious deeds of construction of pagodas and monasteries, i.e., robes, alms-bowl, flowers and incenses.

For those who had observed morality or meditated on concentration will see visions of beads, clean clothes, meditation centers, etc. Those who had done other pious services will also see appropriate visions.

8.6.3. How Prophetic Signs Appears

At the proximate time of death, prophetic signs appear to indicate one's next life. If you are going to be reborn a Deva, you will see Devas, celestial mansions, beautiful gardens, etc. if hell is your destiny, then you see black dogs, hellfire, or hell demons. **Those who will become hungry ghosts will see forests, mountains, and streams where they will dwell.**

8.6.4 Facial Expressions

The facial expression of a dying person indicates his next rebirth. If his face is clear, cheerful he is sure to be reborn in higher abodes. A gloomy, sorrowful or stern face indicates rebirth in lower realms. [Some will smile in ecstasy of past sensual pleasures. Such smiles cannot be taken as good signs.]

8.6.5 Indication By Muttering

Sometimes a dying person mutters or murmurs indistinct words unconsciously. Once upon a time an old hunter, the father of the Arahata Sona, was ordained a monk after thirty years of hunting life. When he was about to die he saw black dogs charging at him in his death-vision. He repeatedly cries, "O son! Drive away the dogs."

The Arahata Sona knew his father was seeing bad Omen and would be reborn in hell. Therefore, he took his dying father to the pagoda platform and laid him on a bed of flowers. He then said, "On your behalf, I have offered flowers to the Buddha. Father, pay homage to the Enlightened One!" Therefore, his father clasped his hands in worship and paid respects. At that time celestial damsels came into his death-vision and he muttered, "I see your aunts (step mothers) coming. Please give them seats," before he died. The Arahata Sona knew his father would be reborn a Deva.

8.6.6 Another Kind Of Prophetic Signs

Some person on their deathbeds happens to see the actual scenes of their next rebirth. In the time of the Gotama Buddha, **Yevati**, the wife of the rich man Nandiya, was haughty shrew. She had no faith in the Buddha and used to abuse Bhikkhus; her husband was an ardent devotee. When he died he became a Deva. When Yevati was about to die, two demons from hell dragged her up to the celestial abode and showed the luxury being enjoyed by Nandiya. Then they dragged her down to hell to punish her for her evil attitude.

Example - During the Buddha's time a pious devotee called Dhammika took refuge in the Three Jewels. He led a group of devotee and observed morality precepts. When his time came near, he listened to the sermons of Bhikkhus on his deathbed and saw six celestial chariots waiting overhead to take him to Deva world. He also heard the Devas arguing as to who would take him on their chariot. He died and chariot conveyed in the Tusita chariot to the heavenly abode where he became a Deva.

For those who had swallowed by the earth because of serious evil deeds, they directly felt the heat of Avici Hell fire here and now. Thus we see now that prophetic vision appears in various modes. In our times too dying people hear music and get sweet aroma, also witnessed by those nearby. These prophetic signs appear as visions due to the power of good deeds done before.

8.6.7 Helping Good Object of mind to Appear

When people suffering ill health are slowly dying a natural death, teachers, friends and relatives can help good holy Omen to appear in the vision of the dying person. When they are sure that the dying person cannot recover, they should maintain maximum cleanliness in the room and surrounding area and offer scented flowers intending for the Buddha. At night the whole room should be well illuminated. They should tell the dying person to visualize the flowers and candles offered on his behalf and ask him to delight in the good deed. They should also recite protective verses at a time when his mind can still dwell on holy subjects. The patient should not feel disheartened and the people looking after him should show no grief. Recitations and reverential offerings should not be done only at the last moment before death, but should be performed in advance many days ahead. Only then the dying man will be suffused in thoughts of wholesome action dedicated to the Buddha and Dhamma, smelling the sweet scent of flowers. Hearing the sounds of Dhamma, words of the Buddha for quite a few days.

Thus as the dying moment draws near while seeing the lights and flowers, smelling sweet scents, hearing the Dhamma words, the death consciousness will arise before these holy environment disappears. In consequence of these last minutes wholesome thoughts and wholesome deeds, he is bound to be reborn in good abodes. Therefore teachers, friends and relatives have the responsibility to help good holy environment appear to a dying person while he is still capable of directing his mind on these objects. Keep in mind how the Venerable Sona helped his father's bad vision disappear and good ones appear.

8.6.8 How Rebirth Consciousness Appears

Immediately after death-consciousness of one life, rebirth consciousness arises in new life. These

two have no interval between them. They are spontaneously connected. A new life, a rebirth occurs instantaneously. Someone who has just departed the human abode is instantly reborn in some plane of existence, whether it is hell or celestial. Right after death, rebirth-consciousness appears and conduces to the formation of a new being, a new existence.

8.7 Two Wrong Views

We must be very careful lest we should view death and rebirth in the light of two wrong beliefs...

- The belief that there is a soul, which dwells inside the body, and that soul moves to a new body to become another being. (wrong view believing in soul)
- The belief that both mind and matter of a living being are annihilated at death, and that a new being, created by God, has nothing to do with any other being in the past. , (wrong belief in annihilation).

8.8 The Right View

Ignorance, attachment and kamma (deeds) determined the next or coming existences of living beings. Lust for life, prompts them to cling to existences. This Lust makes them crave for a good life, even though they see signs of miserable plane of existence awaiting them. Thus due to the ignorance of the sufferings of life and the craving for a new life, kamma exercises its power to conduce to the conception of a new being complete with rupa and nama.

Therefore the prime factors that initiate the conception of a new being that is, new rupa and nama are

- (a) ignorance
- (b) Lust and
- (c) kamma.

The belief in annihilism and the belief in the soul or ego are both wrong beliefs. Either mind or matter can in no way transmigrate to another life. **In fact mind (nama) and matter (rupa) come into being and spontaneously cease to exist in a very short time.** There is no such thing as a soul or an ego.

We must be very careful not to misled by the two wrong views. We must understand that in a new existence, conception, the formation of mind and matter is the resultant of ignorance, lust and kamma of the previous existence. This is the only righteous belief.

Example - When we shout loudly near a mountain, we hear an echo. This echo is not the original sound produced by the man; nor it is independent of the original sound. **The flame from a new candle transmitted from the original candle is not the same flame as the original flame.** The new flame is independent of the first candle. Likewise, a new existence is not the transmigration of the old one; nor it is independent of the old. Bear in mind that if the past kamma is wholesome, the present life will be good, in both mind and matter. If the past kamma is evil so will b the present life. The good and experiences in the present life are account by two factors -

the deeds done in the past, the one's knowledge and diligence in this life.

8.9 Conclusion

Death does not mean the absolute end of a being. It is in fact the beginning of a new life, a new being. It is important to achieve a good rebirth. To have a good death-consciousness is not as easy as one might think.

- First, one must die with as little pain as possible, as mild an ailment as possible;
- We need good relatives and friends nearby to help dying person on his deathbed. Therefore it is better and more beneficial if that person himself prepares for future life rather than wait for the last moment.

One should live morally and prepare for his dying days to have a good rebirth in the journey of the cycle of birth and rebirth (samsara) until the attainment of Nibbána.

9.0 Chapter Nine

The Nature Of Rebirth

(Patisandhi)

The nature of rebirth is the formation of mind (Citta), consciousness (cetasikas) and matter (rupa) in a new existence, in accordance with one's kamma. The common usage is conception in the mother's womb for a human world...

Note:

It is a kamma-resultant type of consciousness and arises at the moment of conception. Immediately afterwards it sinks into the subconscious stream of existence and conditioned there by ever and ever again, corresponding states of sub consciousness arise. Thus it is really Rebirth Consciousness that determines the latent character of a person.

The Four Types Of Rebirth - Patisandhi

Due to corresponding kamma, there are four types of rebirth:

1. **Born spontaneous rebirth** - Opatika patisandhi)
2. **Born or arisen from moisture** - Samsedaja patisandhi
3. **Born of Egg** - oviparous - Andhaja patisandhi ()
4. **Born from a womb**, viviparous - Jalabuja patisandhi

9.1. Spontaneous Rebirth Or Rebirth As A Wholly Mature Being

Deva, Brahmas, sinners in hell, hungry ghosts and demons are reborn as mature grown-up

beings without passing through fetal and infant stages. They do not come out from mother's wombs. They appear right at their dwellings, i.e. celestial mansions, forests, mountains, streams or oceans. The first human beings were born in this way when this kappa (world-cycle) was formed. They suddenly took their human form without the necessity of conception.

9.2. Born Or Arisen From Moisture - Samsedaja Patisandhi

Some sentient beings take rebirths in places where the fetus could cling. Larvae hatch and grow up in decaying organic matter. Queen Padumavati was conceived in a lotus blossom and Queen Veluvati in the hollow of bamboo plant. Cincamana who slandered the Buddha took rebirth in a tamarind tree. Most insects belong to this type of birth.

9.3. Oviparous - Egg Born – (Andhaja Patisandhi)

Beings that are hatched out of eggs such as birds and fishes belong to this type of rebirth. In the Jatakas we read about some human males marrying female nagas bearing forth-human offspring by means of egg.

9.4. Born From A Womb Or Viviparous - Jalabuja Patisandhi

This class of birth includes humans and other mammals. They all are born from the wombs of their mothers. Inferior Devas such as Bhuma Devas and Rukkha Devas sometimes take worm born..

9.5 The Three Causes Of Birth - Patisandhi

Living beings born out of spontaneous birth and moisture birth have no parents at all. They are born only out of the power of their own kamma.

The three necessary conditions for conception are

- (a) the mother-to-be must had menstruation just recently,
- (b) there must be sexual union and
- (c) the child-to-be must have died in his previous existence.

Pregnancy usually takes place within seven or fifteen days of sexual union between parents.

9.6 Some Strange Cases

Although there is no sexual union between parents, there can be pregnancy in some strange cases. The Bodhisattva Suvannasama takes patisandhi in his mother's womb when his father caressed her navel with his palm just after her menstruation. The mother of King Chandhapajjota felt sensual pleasure when a centipede crept across her belly just after menstruation and later she was pregnant. A pond heron or bittern, feeling pleasure from southern breeze at the beginning of

monsoon, becomes pregnant. In the time of Buddha a Bhikkhuní became pregnant when she swallowed the semen from her own ex-husband monk's robe. After drinking urine containing the semen of a hermit, a doe got pregnant and gave birth to a son Issisingha. There are some exceptionally singular cases of pregnancy.

9.10 The Clear Kalala Fluid

With the occurrence of conception and corresponding consciousness, there comes into being a minute matter in the form of a clear fluid (called kalala-rupa). This matter takes the form of a droplet the size of a drop of oil clinging to the tip of a hair of a damsel from the Northern Continent. This is the very first stage of formulation of fetus is formed by the kammic forces of past deeds. It is neither semen nor ovule of his parents, they are supporting agents of this kalala.

9.11 The Support Of Semen And Ovule

A kalala droplet is produced by a child's past kamma but parents' semen and ovule are essential supports for pregnancy to take place. The kalala droplet is like the seed; semen and ovule are like the moist soil or swamp; past kamma is like the farmer. Therefore a clean ovary and healthy semen and ovule are essential. Otherwise the fetus cannot develop into a healthy baby.

Reptiles, especially iguanas living in red-soil burrows are red and those in black-soil burrows are black. In like manner, a baby inherits the genetic features of parents transmitted through the semen and ovule on which the fetus relies for full development; hence the resemblance between offspring and parent. Even mentalities and character including intelligence can be handed over to the child.

These similarities or resemblances are due to genetic transfer during the fetal stage. In addition, another reason is that the child, being brought up in the same family environment, emulates the behavior, mentality and style of the parents. **So good, civilized children are born of worthy and virtuous families while villainous children come from vile and depraved families.** Therefore both parents to be of virtuous blood for the child to be worthy one. The kalala droplet, which is cultured in pure healthy semen and ovule, will produce the best offspring.

9.11.1 The Four Type Of Individuals (Puggala)

1. Person born in Hell - Dugati ahetuka puggala
2. Person born with Defects in human and Deva planes - Sugati ahetuka puggala
3. Person born with Dissatisfaction in human and Deva planes - Dvihatuka puggala
4. Person born with full faculty in human and Deva plane - Tihatuka puggala

9.11.1 Person born in Hell - Dugati Ahetuka Puggala

Some individuals take rebirth in woeful, unhappy abodes – Hell (Apaya). They are persons with birth-consciousness of beings in woeful planes accompanied by greed, anger and delusion (lobha, dosa and moha).

9.11.2 Person born with Defects in human and Deva planes - Sugati Ahetuka Puggala

A Human Being

In this world there are some persons with birth-consciousness of beings in good planes accompanied by greed, anger and delusion (lobha, dosa and moha). They are very weak wholesome kamma and so are born blind, dumb, deaf or idiotic. Some are born sexless; some as bisexual beings.

B. Deities

Due to weak wholesome deeds some are reborn as Devas but without power and without worthy dwellings. They have to seek shelter near the mansions of higher Devas such as Terrestrial (Bhuma) Devas or Ogre (Rukkha) Deva. They are never well fed and have to survive on leftovers thrown away by people. Sometimes they scare women and children to exhort food from them and live on food offered to propitiate them. Such poor Devas lead miserable life though they belong to the Catumaharaja plane (The plane above the human realm). Just as there are intelligent individuals among poor human beings, so also there may be intelligent among poor Devas. Some poor Devas are known to achieve spiritual development at the time of the Buddha.

9.11.3. Person born with dissatisfaction - Dvihetuka Puggala

Some persons are reborn as human and Devas for their good deeds without the accompaniment of insight knowledge because his good deed was done with weak volition or some dissatisfaction, they are endowed with only two features - non-greed and non-anger.

The two types of peoples – individual born in hell and those born dissatisfaction - have very feeble rebirth and have no opportunity to develop spiritually in the present life. However, they can become person born with full faculty in the next life if they meditate kammattana and follow the virtuous path. Therefore they should endeavor to practice meditation in this life to make it a habit in future lives.

9.11.4. Person born with full faculty in human and Deva plane -Tihetuka Puggala

Person reborn in the human world or in the abode of Devas, who is intelligent and wise and can achieve jhana, if they try for it. They can also develop spiritually if they become accomplished in parami perfections. Today we can find a good number of this type of person. Only laziness and lack of discipline prevent them from becoming ariya persons.

The Eight Types Of Ariya (Noble)

1. On the path to Stream-winner -Sotapatti magga puggala
2. Sanctified Stream Winner - Sotapatti phala puggala
3. On the path to Once-returned - Sakadagami magga puggala
4. Sanctified once-returned - Sakadagami phala puggala
5. On the path to Non-returned - Anagami magga puggala

6. Sanctified non-returner - Anagami phala puggala
7. On the path Arahatta to magga puggala
8. Sanctified Arahatta - phala puggala

A person taken rebirth with full faculty could become Sotapatti magga person, when they achieve sotapatti magga. In the same way when such persons achieve sotapatti phala, they became Sotapatti phala person. They can rise higher in their achievement in the ascending order..

The eight type of individual is called Ariya. Arahat. Pecceka Buddhas and Buddhas are Arahats with very special Nana (insight-wisdom).

9.12 Karma Is Our True Parents

One's own deeds determine one's rebirth and thus one's destiny. Karma determines your next existence not only to differ in rebirth, but also in physical appearance, in the status of parentage, and status of wealth, etc.

Example - Let us compare two persons. One had done good deeds sincerely and faithfully with intelligence while the other did not; or if he did he was not very willing. When they die and are reborn in this human world, the former will be conceived in the womb of a well-to-do mother who cares for her pregnancy in a proper way. The latter will be conceived in a poor mother who does not know how to care for the pregnancy. So even at the time of pregnancy there are vast differences between the two babies. At the time of birth too, the former will be born comfortably while the other with much pain and difficulty. After birth the differences become more and more pronounced. The disparity becomes greater in due course. The rich child is well brought up and educated whereas the poverty-stricken child will experience just the opposite. To sum up, the former will live a life of luxury - cared for and loved by grand parents, and all relatives - whilst the latter will have to struggle strenuously for his survival.

9.13 Conclusion

The deeds (either wholesome or unwholesome) one had done in the past greatly influence the destiny of a person right from infancy. Knowing the different effects of karma, we should not blame the people who favor only the rich and the powerful. Fortune favors the wealthy. Therefore, you should only blame your ignorance and past misdeeds and try your best to become prosperous, virtuous through performing wholesome deeds.

Being envious or jealous of the well-to-do without striving for on your own is fruitless stupidity. Envy and jealousy will serve only to drag you down into the chasm of suffering to meet more misery in the future existences.

May all readers of this book and all my friends and acquaintances commence endeavors right now and achieve good rebirth on their way to Nibbána.

10. Chapter Ten

Matter – (Rupa)

Since the material body called kalala (clear fluid) accompany the arising of the first birth-consciousness (patisandhi citta) we should understand the course of arising and ceasing of the material body throughout one's life. **Hence we will deal with changing nature of matter – (rupa) in this chapter.**

Rupa literally means that which changes its nature. The causes of change are many; they include heat and cold. In very cold climate your skin cracks, and the pigment changes; you catch cold and fall ill. In the group of purgatories the sinners drop into very cold water and are crushed to death. In hot climate, your skin gets inflamed and reddens; you get burns and scalds; you get sunstroke. Moreover you may be bitten by mosquitoes, pests, dogs or snake; some of these bites may be fatal. Hunger and thirst may also kill you. These are examples of the changing nature of rupa.

10.1 Classes Of Rupa

Although there are 28 classes of rupa in all, we shall mention only the important 19.

The Four Fundamental Elements

1. **Earth element** - the element of extension, solidity.- Pathavi dhatu
2. **Water element** - the element of fluidity, cohesion - Apo dhatu (
3. **Fire element** - the element of heat, cold - Tejo dhatu
4. **Air element** - the element of motion support - Vayo dhatu

The Five Sensitive Parts of the Five Organs - Pasada Rupa

5. sensitive part of the eye - Cakkhupasada
6. sensitive part of the ear - Sotapasada
7. sensitive part of the nose - Ghanapasada
8. sensitive part of the tongue - Jivhapasada
9. sensitive part of the body - Kayapasada

The Five Objects Grasped Through Sense-doors - Arammana

10. visible form - Ruparammana
11. sound - Saddarammana
12. smell - Gandharammana
13. taste - Rasarammana
14. touch, tangible sense - Phoththabbarammana

Note:

The touch sense is just earth, fire and wind (pathavi, tejo and vayo); they serve as objects of temporary touch only so it is not numbered.

The Two Sexes

15. (a) femininity - Itthi bahva rupa
(b) masculinity - Purisa bhava rupa

Basis of Consciousness

16. rupa - Hadaya vatthu

Vitality of Matter

17. rupa – Jivita

Essence of Nutrition

18. Oja rupa or Ahara

Intra-atomic Space

19. Akasa dhatu

Space element.

10.2 The Four Fundamental Elements

10.2.1. The Earth Element - Pathavi Dhatu

The earth element is also called element of solidity. The earth as a foundation supports all other things. Due to its hardness, firmness. The earth, rocks, stones, masses of metals are all matter in which the earth element is dominant.

10.2.2. Water Element - Apo Dhatu

Just as water enhances the cohesion of dust or powdered materials so also water element, the element of cohesion, makes aggregates of tiny particles. When water element is dominant, it can dissolve other elements and become fluid. Water, urine, mucus, sweat, saliva, tears, etc. are material dominated by water element.

10.2.3. Fire Element - Tejo Dhatu

Just as heat of the sun can dry wet things, so also the fire element prevents excessive dampness and viscosity of aggregate matter and maintains optimum dryness. The body of a healthy person

is usually cool in the summer. This coolness also fire element.

There are thus two types of fire element: climate – (Utu) is another name for fire element. When the body and environs are cool, the entire atmosphere is cool. If this fire element is hot when it should be hot and cool when it is the time for cool season, we have healthy climate. In our bodies if fire element is moderate we are healthy; if not we are sick; if in excess we die.

Therefore those who cannot adapt to the changing fire element should live with care. They should avoid traveling in intense heat or extreme cold; they should avoid eating very hot or very cold food. Water and ice are aggregate matter with excess of fire element.

A fire element serves to digest our food. It originates from beneath the stomach. It helps digest the food eaten, but if it is feeble you cannot digest properly and get stomach disorder. In order to be healthy you need to eat tender digestible food.

10.2.4. Wind element - Vayo Dhatu

Wind element is the element of motion. It is seen in the wind blowing about and pushing against things. This wind element pushes or moves other aggregate matter.

In our body there are six types of wind: -

i. Upward wind - Uddhangama

Wind that moves upward, causing bleaching, and coughing, sneezing and related illness. When we speak this wind moves constantly upwards and cause bowel discomfort. One should not speak with an empty stomach.

ii. Downward wind - Adhogama

Wind that moves downward causing bowel movement and frequent motion.

iii. Whirl wind - Kucchittha

Wind that moves about in the visceral cavity apart from the large and small intestines.

iv. Digestive wind - Kotthasaya

Wind that moves about inside the large and small intestines, pushing digestible food from the stomach into the rectum.

v. Wind within the Limbs - Anggamanganusari

Wind that moves within the limbs. If this wind does not move freely illness results. In our bodies there are small veins along which this wind moves. Staying in one posture for a long time prevents this wind from moving freely causing blood to accumulate at one location without

flowing freely leading to stiffness and pain. To prevent this ailment, we should avoid remaining in one posture for a long time; and take walking exercise.

vi. Inhale and exhale wind - Assasapassasa

Wind inhaled and exhaled by us. It is also known as anapana.

10.2.5 Basic And Secondary Matter

The four basic fundamental elements are earth, water, fire and wind matter while other associated matters are secondary. The four fundamental elements serve as foundation for the secondary matter. If the aggregate of the four elements are immense, we have big inorganic masses such as high mountains, big fires and immense living organisms such as big Devas, big fishes. The larger the aggregate of the four fundamental element, the bigger the size of the living or non-living thing.

Other matters are secondary. They do not grow in size. Sense-objects such as sight, sound, smell, appearances are included in the class of secondary matter. For example if you add more scent to a cake of soap, it does not reduce the scent in the cake of soap, the aroma diminishes but the size remains the same. Therefore, we must remember that only the four fundamental elements are basic matter.

10.3 The Five Sense Organs

Radios and televisions can receive audio as well as visual signals. In the same way in our body there are sensitive parts of the sense organs, which can receive the corresponding sense-object.

10.3.1. Sensitive Part of Eye - Cakkhupadasa

The sensitive part which lies at the center of the pupil and which enables one to see objects. It is made up of many cells, which can receive and comprehend various colors, lights, the sense-objects of sight. This sensitive part is the prima cause of eye-consciousness.

10.3.2 . Sensitive Part of Ear - Sotapasada

Inside your ear, there is sensitive part made up of many cells sensitive to sound. It can receive and interpret sounds and cause sound-consciousness.

10.3.3. Sensitive Part of Nose - Ghanapasada

Inside your nose, there is a special portion of many cells, which resemble the hoof of a goat. It is sensitive to scent and can produce nose-consciousness..

10.3.4. Sensitive Part of Tongue - Jivhapasada

In the middle of our tongue there is a collection of taste buds similar in shape to corolla of the

water lily. It is sensitive to taste and can be produce tongue-consciousness..

10.3.5. Organ of Touch - Kayapasada

Spread all over our body (expecting the dry areas) there are sense organs sensitive to touch. They are sensitive to touch and can produce body-consciousness..

10.3.6 The Five Consciousness - Arammanas

Therefore, we have these five consciousness (eye, ear, nose, tongue, touch) discussed above which are sensitive to the five objects. Every consciousness arises only in association with a sense-object. Therefore sense-objects are the haunts of consciousness. Among them are visual Sound, smell, taste, and touch. These five objects are the haunts, the habits of consciousness.

10.3.7 – Pleasure senses - Kamaguna

Pleasant sight, sound, smell, taste and touch are called the five-pleasure bondage. In fact they are the five sense consciousnesses we have just discussed. The physical, voice and scent of the female, the taste of food prepared by her, her bodily touch, are the favorite sensual pleasures for men. The converse is also true for the female.

10.3.8 The Two Sexes (Bhava Rupa)

The sex of a living thing, male or female is determined at the very beginning of pregnancy. The determining factor is of course, ones past kamma. These physical elements, chromosomes, dispersed all over the body, determine the physique, organs, behavior and characteristics in the male and female respectively.

10.3.9 The Heart (Hadaya Vatthu Rupa)

The heart situated in the middle of the thorax where blood circulation initiates. The majority of consciousness has their origin in this matter.

10.4 Vitality Of Matter (Jivita Rupa)

Just as consciousness have vital force, so also matter has material vital force. This vital force is not found in the rupa forms caused by consciousness, climate and nutrition, because it is the matter caused by kamma only. **All living beings continue to survive because of vitality of consciousness and vitality of matter. These two are the prime factors of survival. Without these, a being dies.** Vital force keeps the body living and fresh. The absence of vital force in the body of a corpse makes it rot and decay. This vital force matter is distributed evenly all over the body.

10.5 Essence Of Nutrition

In cooked rice there is nutritious essence. In the same way we have the nutritive essence in our

bodies. Tastes such as sweet, sour, bitter, salty, hot and so on are the nutritive essence. It pervades the whole body and sustains growth.

10.6 Intra-Atomic Space (Akasa Dhatu)

Space element - . Rupa (matter). Our bodies are filled with tiny spaces, but still there is space in between them. This space is known as space element. It is not discernible matter. It is a conventional, which becomes prominent only when two units of bodies are together.

10.6.1 How A Kalapa Is Formed

A group of people association is called a club. As said before matter cannot exist in isolation. Appropriate units of matter combine to exist as a group or an aggregate. **Such a group with common properties, existing together, disappearing together, is termed 'one kalapa'.**

10.5.2 Matter In Combination

The four fundamental elements – earth, water, fire and wind elements together with appearance, scent, taste, essence of nutrition are the eight classes of matter found always in coexistence. A lump of soil is an aggregate of eight classes of matter too. It has a certain appearance and a specific smell and taste; it can be touched and felt. The same is true for water, wind, fire, heat, light etc. They are all aggregates of the eight classes of matter.

The Size Of A Kalapa

Each kalapa is so minute that you cannot see it with your naked eye. Even the finest dust particle is an aggregate of a large number of kalapas. A bacterium, which can only be seen with the most powerful microscope is composed of countless kalapas formed by kamma, consciousness, heat, nutrients.. Therefore the minuteness of a kalapa is beyond description.

The Four Causes And Conditions

Let us go further into the nature of the four elements, and see how matter is caused by kamma, consciousness, temperature and nutrients. Let us think of an earthen doll. The soil particles do not make a doll because the particles will not cohere. Therefore, we add some water; still the doll does not take shape. The doll must then be baked in the sun. This is an example of how an earthen doll is molded by an artisan with the help of dust, water, wind and sun.

10.6 How Kamma Takes Effect

As in the above example, earth element alone cannot cause the body to be formed. Water dampens the earth and fire removes the excess humidity; wind pressure presses and holds them together. The aggregate of four elements acquire physical properties such as appearance, smell, taste and nutritious essence. Then the systematic combination of the kalapas thus formed takes the form of human beings as directed by past kamma.

Kamma determines the sex and basic traits of the human being in conformity with the deeds done in the past. Some may become peta, animal, etc. for their evils. Wholesome and unwholesome kamma manage to form beautiful or ugly beings correspondingly. Evil kamma makes one an animal but certain good kamma make the animal a lovely one. Conversely good kamma makes one a human but evil kamma makes him ugly and deplorable. In this way your life from fetus to death is managed by past and present actions good or bad. Rupa caused by kamma is called kammaja rupa.

10.6.1 How Mind (Citta) Conditions Body – (Rupa)

Mind plays a part in conditioning the body caused by kamma. The body has to follow the will of the mind. The mind commands the body to sit, sleep, stand or move. When the will to moves arises, it pervades the entire body.

The number of kalapas dominated by wind element increase gradually, causing the body to move according to the dictates of mind. Bodily movements are similar to those of the pictures in motion picture. One frame shows a man standing; the next shows the arising of one leg; then the putting down of that leg and so on. The quick movement of hundreds of frames is seen as a man walking.

In like manner, when a man takes a walk, the process takes place with the volition of the mind. The wind element is the first body becomes alert. The second body comes into being not in the original position but somewhere closely adjacent. The next and the next body appear and disappear in adjacent position in rapid succession. As millions of such processes happen within the wink of an eye this is seen as a man-walking step after step.

There is a saying, "Young at heart, youthful looks". When one is in happy mood, the mind bodies are cheerful. When in amiable conversation, one's facial expression is that of gaiety. When one is despair, the body becomes correspondingly downcast. When a quarrelsome conversation the facial expression portrays wrath.

10.7 Effect Of Climate

Climate also effects body. Under pleasant climate conditions the inhabitants are cheerful and healthy. Wearing clean cloths and sleeping in clean bed cause clean mind body to increase; hence, the body becomes healthy and jovial. **Therefore, cleanliness is the key to good health.** The converse is also true. Wearing dirty cloths, sleeping in dirty beds will cause filthy mind body to increase, hence ill health. In rainy season, the favorable climate causes vegetation to thrive. In dry, hot weather, vegetation wilts and withers. **In the same way, weather conditions the body since pregnancy.** Changes in vegetation are indicators of climatic conditions. We should be aware of how ujuta rupa changes with climatic conditions.

10.8 The Influence Of Nutrition

There is nutritious essence in all food you eat, even in water. If you take nutritious food and appropriate medicine you will lead a long, healthy life. Unsuitable food and medicine bring ill

health. The correct choice of food and medicine is obviously conducive to good health.

In a mother's womb the fetus receives the food the mother eats. Thus it develops gradually into a body. Therefore every mother desirous of the infant's health must avoid unsuitable food that will harm her pregnancy. The baby in the womb absorbs nutrition from the food eaten by the mother through the umbilical cord. Knowing this expecting mother must be careful with their diet.

There is a useful advice for the expectant mother. Eat nutritious food; avoid abrupt and awkward movements; check up the pregnancy with a doctor; eat and sleep regularly. Only with such care, a healthy mother can bear healthy children. It is the duty of every mother to be careful with her diet since her early days of pregnancy.

10.9 Conclusion

For the good deed of writing this chapter, may all readers perform good deeds conducive to good health and physical fitness in this life while on the way to Nibbána! May your close friends be fit and healthy so that they may do meritorious deeds and fulfill parami perfections until the day they attain Nibbána, the supreme bliss.

11.0 Chapter Eleven

31 - Planes of Existence

11.0 The abodes of living beings.

There are 31 planes of existence - four woeful planes, seven sensuous blissful planes and twenty Brahma planes.

The four woeful planes are

- hell,
- animal kingdom,
- hungry ghosts and
- Demons.

The seven sensuous blissful planes are the human world and six celestial planes, namely –

1. Human abode
2. The realm of the Four Kings - Catumaharaja
3. The realm of the Thirty-three gods - , Tavatimsa
4. The realm of Yama gods - Yama ,
5. The delightful realm - Tushita
6. The realm of gods enjoying their own creation - Nimmanarati
7. The realm of gods lording over the creation of others - and Paranimmitavassavat

Twenty Brahma abodes - they are -

- Sixteen Rupa Brahma and four
- Arupa Brahma planes.

11.1 The Nature of Hells (Niraya)

In the world, every country has prisons or jails to confine criminals. In the same way, there exist various types of hells for those who have committed unwholesome deeds. Hells differ in nature depending on the degree and severity of the evil deeds committed. The hell of hot molten metal (Lohakumbhi hell) is situated below the earth's crust in close proximity to the human abode.

There are eight great hells or the planes of misery – **Sanjiva, Kalasutta, Sanghata, Roruva, Maharoruva, Tapanā, Maha Tapanā and Avici.** In each great hell there are five minor hells - excrete hell, hot sties hell, hell of Boombax trees, hell of sword-like leaves and hell of molten iron. Five minors hells surrounding each great hell are collectively called small hells – (Ussada Niraya).

11.1.1 The King of Hell – (Yama,)

The king of hell belongs to the abode of the realm of Four Kings (Catumaharaja Deva). He sometimes enjoys pleasure of Deva and sometimes suffers the woes of a hungry ghost because of his past deeds. Many Yamas preside over the trial of sinners in their offices situated at the four gates of hell. Their duties are like the judges of the human world. Not all those who arrive at the gates are subject to trial.

Those who had done grave unwholesome kamma deeds, which are quite evident, are at once sentenced to deserving hells directly. Those with minor unwholesome kamma are granted the right to appeal for pardon to the Yamas. The trials conducted are not meant to incriminate but to condone minor evil deeds. They officiate as appellate. Yama, the king of hell is just and impartial monarch.

11.1.2 The Wardens of Hell

These hell wardens also belong to the abode of the Four Kings (Catumaharaja Deva). They are either ogres or demons. Their regular duties include sending minor sinners to Yama for trial and carrying out cruel punishments to serious sinners. Since hellfire is a form of heat caused by evil deeds, only the sinners and not the hell wardens are scorched by the heat.

11.1.3 Trial Chaired by Yama

The following is a brief account of a trial conducted by Yama; this episode is taken from **Deva Duta Sutta**. Whenever a sinner is brought before Yama, he always asks them about the five divine messengers (Panca Deva Duta) - an infant, an aged, an infirm, a dead person and a prisoner.

Example - Yama: Sinner, while you are a human being did you not see newborn baby wallowing helplessly in his or her own excreta? Example -

- Sinner: I did, Your Honor.
- Yama: If so did it ever occur in your thoughts: "I will be reborn like this helpless baby wallowing in excreta and urine in many future lives. I cannot escape rebirths. It is high time I control my thoughts, words, and deeds so as not to suffer again like this infant".
- Sinner: Your Honor, I was not at all mindful and thus had no interest in doing wholesome deeds.
- Yama: Unwholesome deeds are done by you, not by your relatives, parents and friends. Since you are guilty of living thoughtlessly, you must now pay for your evil deeds, as is the custom.
- Yama: (Repeated the same questions four times, regarding the aged, the infirm, the dead and the prisoner. If after the fifth question, the sinner does not recall any of his past good deeds, Yama himself tried to recall if the sinner in front of him had ever shared the merits gained with him. **If the sinner himself recalled such an incident, or if Yama had witnessed some meritorious deeds done by the sinner, he is at once pardoned and sent to a celestial abode.** Such instances are numerous. Only when it was evident that the sinner had no merits to his credit, Yama kept silent, then only would hell-wardens come and drag away the sinner to torture in a deserving hell. Remember the power of good deeds; it will help you out of difficult positions.)

a. Sanjiva Hell

Sanjiva means the hell in which the sinners are reborn repeatedly. In this hell, the wardens chained the sinners' bodies and limbs; the sinners, instead of drying there and then are reborn to suffer more because their evil kamma continues to take effect. They have to suffer the dreadful agony repeatedly. The terror of this hell clearly proved the evil results of bad kamma (akusala) are horrible. (note in hell people are reborn as whole body spontaneously.)

b. Kalasutta Hell

Kalasutta means the measuring string (tape) used by carpenters. In this hell, the wardens chase the fleeing sinners, and when they are caught, their bodies are marked off using measuring tapes. Then the wardens hack their bodies according to the markings. Sinners had to go through this torture many times until their evil kamma is exhausted.

c. Samghata Hell

Samghata hell is where sinners are crushed to death repeatedly. Big iron rollers crush sinners who are planted waist-deep into burning iron sheets nine yojanas thick. The big iron rollers come from four directions and crush them, back and forth. They suffer this repeatedly until their bad kammass are exhausted.

d. Roruva Hell

Roruva is the hell of wailing sinners. Hell-fires burn furiously and enter the sinners' bodies from the nine openings. The sinners suffer from intense agony and wail loudly. This is also known as jala roruva.

e. Maha Roruva Hell

This hell is completely engulfed in very thick smoke. Sinners suffer the agony as described in Roruva, except that hell-fire is replaced with hell-smoke. This hell is known as Dhuma Roruva Niraya, the hell of smoke.

f. Tapana Hell

Tapana is the incinerating hell. Here sinners are pierced with burning red-hot iron stakes the size of a palm tree.

g. Maha Tapana Hell

This is the greater incinerating hell. It is also called Patapana. Hell wardens drive the sinners up to the top of a burning iron hill. Then they are pushed downhill by a vigorous storm only to fall onto iron stakes planted at the foot of the hill.

h. Avici Hell

Avici is the hell with no space to spare. Hell-fires burn intensely all over with no room between flames. Sinners are packed in this hell like mustard seeds in a bamboo cylinder. There also is no empty space between sinners. Suffering and agony is ceaseless, with no interval in between. Since the hell is overflowing with fire, sinners and agony, it is given the name Avici (A = no; vici = space).

The Agony of Hell

Existence in the eight great hells (as above) and minor hells are limitless and horrid agony. The Lohakumbhi hell where the four rich lads who committed adultery had to suffer is situated beneath the earth's crust, near Rajagaha. The hot water river Topada originates somewhere in between two Lohakumbhi hells (the hell of hot molten metal). The agonies suffered in hell are too horrid to be described in words.

The Buddha himself said, "Even if I describe the agonies of hell for many years, the descriptions will not be complete. The sufferings in hell are limitless and beyond exposition."

11.1.4 An Advice

After thinking about the melancholic sufferings in hell, one should cultivate good kamma. It is no use to feel remorse over deeds already done; it is time now to control oneself not to do any

more evil deeds. In the past when a young Bhikkhu had listened to **Deva Duta Sutta**, he asked his teacher not to teach him any more scriptures but to show him the proper way to practice kammattana. He practiced kammattana diligently and became an Arahat. Only then did he continue his academic studies. Countless beings have attained Arahathship by practicing kammattana after listening to this Sutta. In addition, all previous Buddhas have preached on this Sutta. [Refer to Ratana Gonyi for a brief account on animals, petas and asurakayas].

11.2 How The World Came To An End

All things must end one day. This is the impermanent (anicca) nature of everything.. So also, the world, the habitat of sentient beings must one-day face destruction and oblivion. The world may end in fire, water or wind. If the world ends in the fire, two suns appear, one during the day and the other during the night. Water streams and creeks dry up under the heat. When the third sun arises rivers dry up. With the appearance of the fourth sun, the seven great lakes near Himavanta evaporate completely. The fifth sun dries up the ocean; the sixth removes all remaining traces of moistures and humidity.

When the seventh sun comes up one hundred thousand worlds are incinerated. Enormous flames rise up to the plane of First Jhana Brahmas, burning all mountains including Himavanta, Meru, etc. and the jewel mansions located at those mountaintops. Everything is burnt to ashes. Only then, the death of the world is completed. (Visualize for yourself how the world would end by water or by wind).

11.2.1 When and How Long

These destruction period last for a very long time. When the age limits of the human ascending from 10-year to infinity and again diminished to 10 years, this duration is called **antara kappa** (World cycle between). The burning of the world lasts such 64 immediate kappas. Then the world stays in this ruined state, just as a house burned down by fire, for another such 64 kappas.

11.2.2 Beings Take Refuge in Brahma Loka

During the destruction of the world, all living beings become Brahmas and dwell in Brahma which is not affected by the fire. One hundred thousand years prior to the end of the world, Devas who foresee the doom announced the coming obliteration. On hearing a warning, they all got rid of their reckless way of life and start practicing meritorious deeds. Due to their good kamma all beings achieve jhana and become Brahmas. Therefore all beings except those who profess wrong views reach Brahma world at least once.

11.3 How The World Is Created

After the destruction of the world, when the time is ripe, world creation rain starts to fall. First it drizzles, gradually increasing in intensity until the raindrops are as large as house. The entire world is flooded up to the Brahma world. After many years the flood recedes, the burnt higher celestial abodes are rehabilitated. When the water level reaches the human abode, mountain, hills, valleys, rivers, creeks and plains begin to take shape. The creamy upper crust slowly

hardens and becomes solid earth and rock. The earth is mass so formed in two hundred and forty thousands yojanas thick.

The mass of water supporting the earth's mass is four hundred and eighty yojanas in depth. The water is extremely cold and the mass resembles endless ocean of ice. This immense mass of water can easily support the landmass, which is only half its depth. This mass of water is again supported on an atmospheric-mass nine hundred and sixty yojanas deep. Below this air mass is limitless space of void.

There are countless world systems complete with masses of land, water and air, human, Deva and Brahma world. These world systems are identical to ours in constitution. These countless world-systems together form the infinite universe. One hundred thousand similar universes face the same fate, the same end and the same rehabilitation simultaneously. One Universe is separated from another by a universal rock mountain, which serves as a dividing wall.

11.3.1 The Lokantarika Hell

When three universes meet, there is space where Lokantarika hell exists, where neither sunray nor moonbeam can reach. Complete darkness reigns there. Those who insulted and ridiculed noble and virtuous persons become petas or asura-kayas and suffer from hunger in this hell. They cling to the walls of the universe in complete darkness. They mistake the other sinner to be some food, and try to bite each other. On doing so, they fall down into the icy water and perish.

11.3.2 Mount Meru

In the center of the universe there stands Mount Meru one hundred and sixty thousand yojanas high. Half of it is submerged in the ocean, and only the upper half is visible. Sida, the icy river, flows around it. Beyond Sida, stands Mount Yugandhara, hay as high as Mount Meru. Another Sida winds this mount; again beyond this river is Mount Issandhara. In like manner, seven mountains and seven Sidas stand in conjunction.

11.3.3 Great and Small Islands

Beyond the mountains, the vast ocean extends to the wall of the universe. In the middle of this great ocean are big and small island. Those to the east of Mount Meru are called the Eastern Continent. In the same way there are the Southern, the Western and the Northern Continents in the respective cardinal directions.

11.4 Deva and Brahma Planes

At the top of Mount Yugandhara, which is situated in the middle of Mount Meru is the plane of Deva of the four kings (Catumaharaja Devas). The sun, stars and planets are the mansions in this celestial plane. At the top of Mount Meru, is Tavatimsa where Sakka, King of the Deva, dwells in the City of Sudassana. The four higher Deva planes Yama, Tushita, Nimmanarati and Paranimmita vasavatti belong to the heavenly world, independent of the firmament. All Brahma planes are also situated up in heaven. (For further details reference may made to our treatise

"Sangha Bhasa Tika").

11.5 How Human Beings Came Into Existence

After the formation of human, Deva and Brahma abodes, some Brahmas came to their end of their celestial terms. Some are reborn in lower Brahma worlds, some in the abode of Devas and some in the human world. **Those reborn as first humans had no parents. Due to the power of kamma they are reborn instantly as grown ups in the fashion of Devas. The early humans are sexless; they have neither male nor female organs.** They can survive without nutrition. There is neither sun nor moon; they dwell in the light of their own body radiance. They can fly in space like the Brahmas they have been.

11.5.1 Partaking of Topsoil

While these human beings were flying about space, they happened to discover the creamy topsoil that covered the ground. A curious one, attracted by the cream-like appearance, tried the taste of the topsoil. Being the essence of the earth, this topsoil proved delicious and so humans one after another came and helped themselves in mouthfuls. Due to their lust and greed in craving for the delicious topsoil, they all lost their radiance. The whole world was then encompassed in sheer darkness.

11.6 How the Sun and Moon Appear

As the early human beings lived in fear in the darkness, due to their remaining good kamma, the Sun, meaning 'courage,' which it gave them rose from the East. The sun measures fifty yojanas in circumference and its rays gave courage to humankind.

When the sun sets, darkness again pervaded, and the human again wished for another source of light. In accord with their ardent wish, the moon, forty-nine yojanas in circumference, appeared in the sky. Since the moon appeared to satisfy the wishes of the inhabitants of the earth, they call it Chanda from which, the name Moon (Canda) is derived. Together with the moon, stars and planets also appeared. This appearance of heavenly bodies coincided with the full waning of the month of Tabaung, phagguna according to the calendar of Majhimadesa.

11.7 How People Discovered Rice

Primitive man lived on tasty topsoil (earth-essence). Due to their lust for delicious taste, which is unwholesome, the topsoil gradually got thinner and thinner. Finally, the topsoil disintegrated and rolled up into small stalks called sweet stalk. When these stalks were exhausted husk less paddy came into being. These grains, when put in pots and placed over a slab of rock are automatically cooked by the heat of the slab.

11.8 Male and Female

Primitive people could digest all they ate because their staple was only earth essence. All they ate became flesh and sinew. Nothing was left over. However, when they had to change their diet

to rice, their bodily organism cannot digest all they consume. Undigested matter remained in the bowels. Primitive humans had no openings in their bodies meant for excretion. Yet the wind element in the body cavity exerted pressure on the excrete within. Therefore, body openings such as rectum and urethra had to develop in the human being. This was followed by the development of the process means of which masculinity and femininity are determined. Some became men and some women in conformity with their sexual status before they reached the Brahma realms.

11.8.1 Marriage

Men and women were lured into sexual acts as they developed mutual lust for each other's physique. The wise forebode sexual intercourse as unwholesome and looked down upon them but the majority could not resist the sensual pleasure. Couples had to carry out the ignoble vile act in small edifices they had set up in fear of being ridiculed and stoned. (At present in some places this custom of throwing stones at the newly wed couple's house continues). In this way human settlements began to take shape. Later on beings with bad kamma were reborn as animals, making the world complete.

11.9 Abodes Of Devas

We have studied the processes of world-system, the nature of beings in the hell, etc. All know the sufferings and joys of humankind and it needs no explanation. Here the luxuries of celestial beings in the divine mansions will be described briefly, according to Texts.

11.9.1 The Celestial Mansions

The luxuries enjoyed by Devas are far superior to our human pleasures, just as the mass of the ocean is incomparable to a droplet of mist on a blade of grass. In the plane of Tavatimsa heaven is the City of Sudassana sprawling at the top of Mount Meru. The city itself is ten thousand yojanas in extent. The Garden of Nandavan located to the east of the city is so beautiful a park that even dying Devas forgets their grief when they enter it.

The sight of graceful couples of Devas and Devis strolling about among the verdant foliage and flowering plants also adds to the unique beauty of the park. In the middle of the park, there are two lakes - Mahananda and Culananda; the crystal waters are indeed a sight to look at, especially from the jeweled seats placed around the lakes. There are similar lakes in the other three cardinal directions of the city.

11.9.2 Devas and Devis

The jeweled mansions where devas reside are created by their own good kamma. All devas look as if they are 20 years old, and their Devis on their 16. They never age - they remain youthful and beautiful all their life. They eat only celestial food so their bodies produce no excreta. Devis are free from the travail of menstruation.

(a) Mode of enjoying sensual pleasures is similar to the human but is free from filth.

(b) Devis do not take pregnancy.

(c) Offspring are born directly as grown ups and appear in their arms or on their couches. There also are servants Devas who own no mansions.

How Devas conduct courtship to Devis to win favor or affection is a matter for conjecture. Do they follow the human routines or devices? They were the case of lovelorn Deva, named Pancasikha who composed and sang love songs to the accompaniment of his divine harp. His songs were dedicated to the Devi Suriyavacchasa the beautiful daughter of Deva King Timbaru.

"Yam me atthi punnam, Arahantesu tadisu,
tam me sabbangakalayani, tayasa ddhim vipaccatam"

"All alone by myself, I have accumulated much merit by observing precepts and making offerings to the most homage-worthy Arahats, who are always pure, free of defilements. May these accumulated merit of mine come to fruition soon in the form of inseparable partnership for life with you my love, my beautiful queen."

In spite of his intense adoration for her, Suriyavacchasa had an eye for Sikhanti, son of Deva Martali. Therefore, Sakka, the King of Devas because of his services intervened and arranged the marriage between her and Pancasikha.

Some Devis dwelling in their own mansion would feel lonely and long for partners. Devas have different wholesome kamma and so some are more beautiful than others are; their mansions, too excel that of others. Naturally there will be inferior Devas who would harbor jealousy against those who endowed with more potent kamma.

All these divine abodes are full of carnal pleasures, and they are fully enjoyed their celestial life. However, those who achieve Arahantship and those who achieve Anagami Magga being wearied of sensual pleasures cannot stay long in Deva loka. The Anagami die in order to be reborn as Brahmas. The Arahats enter parinibbāna.

Therefore we cannot hope to become a yogi and meditate in the abode of Devas, where divine sensual pleasures engulf us. Only those Devas who had very diligently practiced meditation in the previous human existence, or only those who are opportune to hear the Dhamma of the Buddha in person, can improve and augment their virtue in the Deva abode. Other Devas are inclined to forget the Dhamma as soon as they enter the gates of Nandavan Garden.

In Deva world, let alone vipassana meditation, even the observance of precepts is difficult to perform. The Devis would entice the Devas who soon tend to discard the precepts. The King of Serpents, failed to observe precepts in the serpent abodes and Sakka had to alight to the human world in order to observe Sabbath - Uposatha Sīla. Because of these unfavorable environments, all Bodhisattvas perform their ten-parami fulfillments in the human world only. They do not live to their full-term in Deva-world, instead deliberately terminate their life span to be reborn as human beings and practice parami perfections.

There is, however, a small hope for those virtuous Devas who wish to perform meritorious deed in Deva world. There is the **Culamani Pagoda** for worship. There also is the Sudhamma Lecture Hall. The Culamani Ceti enshrines Bodhisattva's hair and the left upper tooth of Buddha Gotama. It is built of solid emerald one yojana high. Couples of Devas who have strong faith in the Buddha come to this pagoda with clear goodwill and offer flowers and other offertories; they devote their efforts to fulfill perfections rather than to enjoy sensual pleasures in the celestial gardens.

The Dhamma preaching hall, known as Sudhamma, is beyond description in grandeur and splendor. The whole edifice is studded with glittering jewels. The aroma of the Pinle kathit tree growing nearby and in full bloom pervades the whole building. In the center of the hall is the preaching throne covered by a white umbrella. On one side of this Dhamma throne are seats for thirty senior Devas such as Pajapati, Varuna and Isana. Next, are the seats for other Devas in order of their power and merit. Such Sudhamma Halls exists also in the four higher Deva planes.

At the Dhamma meeting, Sakka blows the Vijayutta couch-shell, the sound of which reverberates all over the city. The sound lasts four months in human terms. When the congregation is seated, the whole edifice glows with the radiance of the Devas. Sometimes Sanankumara Brahma comes down and delivers discourses. Sometimes Sakka himself preaches a sermon; or he gives the floor to another eloquent Deva. Therefore there is opportunity for performing wholesome deeds like paying homage to the Culamani Pagoda or listening to the Dhamma discourses in the celestial realms. However, these deeds cannot be expected to propel one to the extent of achieving Magga and Phala. They also serve to sustain virtuous consciousness and reduce the enjoyment of the pleasures of celestial world.

In the forthcoming age of decline, there is no hope for monk and laity to be fully imbued with Dhamma. Even the present age is no more decent. If we really dread the impending sufferings in samsara, we all should commence our efforts this very day so that we might attain Magga and Phala as soon as possible. Those who hope to meet the Buddha Metteyya in person and listen to his teachings to gain enlightenment in the Deva world will have a slim chance to do so. No sooner had they entered the gate of Nandavan Garden, then they will tend to forget what they have already accumulated. Even if they are fortunate enough to meet the next Buddha in person, they are very more likely to enjoy in sensual pleasures.

So apart from Bodhisattvas who are determined to save sentient beings, and apart from Chief Disciples-to-be, each and everyone ought to start endeavoring for liberation right away. Our preceptor abbot taught us thus, **"In difficult times, never fear nor repent on the past. Endeavor now, practice meditation and prepare for the future lives."**

11.10 How Sakka Forgot the Dhamma

Sakka, the King of Devas and a Sotápanna Ariya, once visited the celestial garden, riding on his elephant. At the gate he suddenly remembered a question he had planned to ask the Buddha. The problem was what the path was taken by an Arahata to realize Nibbána, the cessation of all craving. He was well aware that in the midst of the Garden Festival he would forget his noble plan so he decided to visit the Buddha. He left his elephant and retinue at the garden gate and

vanished from there to appear in the human world.

When he arrived at the Pubbaramana Monastery where the Buddha was preaching the Dhamma, he asked, "Exalted Buddha, how does an Arahata overcome his lust, greed and attachment to attain Nibbána, which is the cessation of craving?" he requested a brief answer so that he could return to divine Garden Festival in time.

Therefore, the Buddha replied briefly. **"O Sakka, A monk who is about to become an Arahata listens to the discourse which says, "Do not regard anything as your own. He tries to understand the nature of the five aggregates -five khandas. He then sees everything as sufferings. He views all feelings as impermanence- anicca. In this way he gets rid of all tama (craving) and attains Nibbána."**

This, in short, was the Buddha's reply to Sakka. He was very pleased with the discourse, proclaiming, "Well done!" (Sadhu!) Three times and returned to his celestial residence. The Venerable Moggallana heard this proclamation from inside the chamber. He wished to know if Sakka really comprehended the discourse or not, so he followed suit to Tavatimsa to find out.

When the Sakka arrived at the celestial garden, he also joined the Devas in the merriment and being enchanted by the pleasures he forgot the Dhamma he had just learnt. When he saw the Venerable Moggallana he was embarrassed. However, he greeted the Venerable with due respect and paid obeisance.

The Venerable Moggallana asked Sakka about the Dhamma he had just learnt from the Buddha. However, hard he tried, Sakka was unable to recall anything at all because he was so entranced in sensual pleasures. He gave the lame excuse that he had forgotten the discourse as he was very much occupied with the affairs of Deva world (see Cula Tanha Sankhaya Sutta of the Mula Pannasa).

11.11 Food for Thought

This discourse shows us how objects of sensual pleasures of the Deva world can make us become oblivious of the noble Dhamma. Even Sakka, a Sotápanna Ariya with great intelligence and vigilance, cannot resist such pleasurable environment, which deaden the conscious mind. He himself asked the Buddha a question; he himself listened and acknowledged, and yet he could not recall the discourses in a matter of minutes. Such are the influences of the sensual pleasures he experiences in the celestial garden. Therefore the following lessons should be noted: -

11.11.1 Those that are virtuous and know that they are virtuous are very much likely to be reborn in higher abodes, namely human and Deva worlds, nowhere else. One cannot be a Brahma until achievement of jhana; and one cannot enter parinibbána until one becomes an Arahata. Even is one becomes a Deva; bear are in mind that ariya persons like the Sakka are also liable to be forgetful of the Dhamma. If so, we are no exception. We may also forget whatever Dhamma we have accumulated.

11.11.2. Celestial beings generally spend their time enjoying the sensual pleasures of the Deva

world and tend to disregard the Dhamma. If they pass away while craving for luxury, they are sure to be reborn in the four hells. Once, five hundred Devis passed away while singing and picking flowers in the garden. All of them are reborn in Avici hell.

11.11.3. To be reborn again as human is also no comfort. To be virtuous person in a worthy fashion –

- (a) one must be born in a period when the sasana flourishes,
- (b) majority of the people are righteous,
- (c) one's parents and teachers are virtuous,
- (d) one must be born not to a wretched poverty but to a sufficiently well to do family.

Only if these essential conditions are fulfilled will it be worth to be reborn as human being.

11.11.4. Considering the state of the sasana, we find virtuous persons are very rare to find these days. Sensual pleasures are abound most people pursue vain pride and wealth; charity is done more for fame than for merit; reverence of the Sangha is contaminated with false pride and propaganda. Corruption is rampant even at the very top.

11.11.5. Devotees and supporters of the sasana do not send their children to the monasteries, so monastic education is fading out gradually. There are no more lay students in the most monasteries; without them how can there be samaneras (novices)? Without samaneras how can there be Bhikkhus well versed in the texts? If such situation prevails, there soon would be no qualified abbots to preside over the monasteries. Most Bhikkhus would be ex-family men who renounced world life only at a ripe age and therefore not versed in doctrines and disciplinary rules.

11.11.6. The supporters of the sasana mostly send their children to modern schools where the sole purpose of education is vocational training. However, such education is for the benefit for this life only. Such education does not provide the knowledge of Magga, Phala and Nibbána. The products of such schools do not comprehend the effects of kamma. Hence it is unlikely for them to believe in the higher abodes or the lower woeful abodes. Such people with wrong views will surely not care to offer alms food, let alone the four requisites, to the Sangha.

11.11.7. In future the younger generation will no more be fortunate enough to inherit wealth from their parents. Nowadays parents have to struggle hard even to afford education for their children. Novel commodities in the form of diverse consumer goods are abounding in the markets. When children grow up and earn their living, it will be difficult for them to make both ends meet. On the other hand, they may have to resort to illegal means of acquiring wealth. In such hard times, how could people support the sasana?

11.11.8. Bhikkhus do not at all attempt to modify the old monastic system to keep pace with the time. They are responsible for giving basic education as well as ethical teaching. Conditions are

now favorable, yet some monastic schools do not devise their plans on modern lines. They cannot attract the interest of today's parents. Persons with modern education look down upon the system of monastic schools. So will they have the goodwill to support the sasana? On reflection we will find that the decline of the sasana is approaching.

11.11.9. In future the majority will not be virtuous person endowed with morality. The age of righteous person is the time when loving kindness, compassion, and sympathetic joy flourish. Today loving-kindness is a rarity. Without loving-kindness there could be no compassion for the poor and no sympathetic joy for the wealthy. **Today the world is full of envy, jealousy, hatred, pride and greed.** Both strata, the high and the low, are cultivating vain pride in the different manner, conceit by the elite, and contempt by the downtrodden.

11.11.10. Everyday we find novel commodities and sources of pleasures everywhere; and so greed gains momentum, just like adding fuel to fire. Greed when it cannot be satisfied leads to intense hatred; and further on to atrocities, murders and wars. If righteous people are rare these days, what will be the future like?

11.11.11. With righteous people getting rarer and rarer in future there will be few good parents and teachers. In the midst of the immoral society, future generation will find difficulty to be righteous without the moral guidance of parents and teachers. It is not easy then to go to Deva loka, to enjoy sensual pleasure there. Not it is easy to be reborn in the human world where akusala (unwholesome deeds) are burgeoning.

11.11.12. I would like to relate my experience at the Yangon railway station in 1957. I came to Yangon to attend the consecration a shrine. On my return a Bhikkhu friend from Yangon saw me off at the station. While we were waiting for the train, we saw people rushing, pushing violently fighting for seats on the trains as it was shunted into the station. I was made to understand that it was a daily scene.

11.11.13. I began to reason like this. The train journey will last two days at the most. Lest they do not get good seats, some push and elbow violently for a good seat. Some pay extra money to have a reserved seat; on the train they scout for trustworthy companions; some feel unhappy if their seats are not to their liking; some are overcome by anxiety if their neighbors look dishonest.

11.11.14. If people can take such toil for a journey of just two days, why not exert enough effort for the long journey, passing through many existences, to arrive at Nibbána. Instead, why not endeavor to get good places, to find the right companions to accompany them on this long journey. If, by chance they be reborn in the four woeful abodes, they will suffer life long and unwholesome thoughts and deeds will be on the increase life after life; they will never get good seats in the long journey through samsara.

Even when they become human beings they will be poor, needy and destitute. To avoid such catastrophes they should try hard to be reborn in happy abodes. If they can try hard enough to get seats for a two-day railway journey, why not do so for a life-long journey. They are so short sighted, and lack of intelligence. I began to feel pity for their stupidity; and I told my companion

Bhikkhu of my thoughts.

11.11.15. Readers should consider these facts seriously and try to comprehend the unique Dhamma as much as one could manage. If you have already accumulated some parami perfections in many past existences, you should continue your efforts in the line of minimizing evil deeds and consolidating your parami such as charity (Charity) and morality (Sīla). Only then you will be a virtuous Deva in the Deva world or a virtuous human in the human world. Like Bodhisattvas who practice parami perfections even in the dark age's void of sasana, you should try to fulfill your parami perfections as much as possible to gain habits and maturity in the performance of wholesome deeds.

11.12 The Pleasure Of Brahmas

Brahmas are very peaceful beings; they enjoy the tranquility of jhana wholesome merits they had performed previously to gain the Brahma realm. They are reborn as Brahmas only after attaining jhana; and for this they had to meditate in solitude in quiet places away from the crowded cities, villages, monasteries, remote from the throngs of society and the worldly sensual pleasures. Brahmas have no spouses, no children. They have no sexual features so they do not enjoy the pleasures. They had clearly seen the faults of sensual pleasures even during their meditation period as human being. Therefore, they live a very pure life, free from all thoughts of sensual pleasures.

In their divine places and gardens, all Brahmas live in serenity, in saintliness. Some enjoy their jhana bliss while some develop loving kindness meditation - mettá bhávaná radiating waves of loving-kindness. Like in the human world there are different grades of Brahmas. There are Brahma kings, Brahma purohita (advisors or counselors) and lower grade of Brahmas who form the retinue in attendance to the king. Lower Brahmas cannot see the Brahma king without his consent.

11.12.1. Asannasatta Brahmas

Asannasatta Brahmas are those divine beings without any consciousness or mind. As human beings they discover the faults of mind (citta) and memory (sanna). They see that all forms of greed arises because of mind, they also see that life would be so peaceful had there been no mind. While concentrating on the fault of consciousness, "Mind is loathsome. Mind is loathsome", they develop a kammattana called disgust for memory - sañña." sannaviraga bhávaná “

When they die, they are reborn as Brahmas, in the Asannasatta Brahma realms and live like golden statues, standing, sitting or reclining without consciousness. Their life span is 500 kappa's long.

11.12.2. Arupa Brahmas

Arupa Brahmas have no matter - rupa; they have consciousness only. In the human world they worked for attainment of jhana; after that, they concentrate on the faults of matter ; they see that

the matter is the seat of suffering. Then they develop disgust for matter. When they die they become Arupa Brahmas, beings without material form in the open space called Arupa Brahma realm. They live as continuous of consciousness high in the heavens for many kappa's.

11.12. 3 From Brahma to Hog

Of the Brahmas born in the Brahma realm, the Ariya Brahmas (who have achieved Magga and Phala) will not go downwards to the lower realms. They soar higher to become Arahats and realized Nibbána. However, for Brahmas, who not yet Ariyas, they will have to descend to either Deva or human abode at the exhaustion of their jhana power. However, they will not fall directly into the woeful planes. Due to their past wholesome merit they become Devas or humans in the next life. From these planes they, according to their own actions, may fall into the four woeful existences and become animals, petas or sinners in hell.

In the cycle of samsara, ordinary worldly beings (puthujana) persons, although they reach the highest abode of Brahmas are liable to fall into bad, lower planes, such as animal kingdom. There is a saying, "**Once a radiant Brahma; next a filthy hog.**" Being a human (puthujana) is very dreadful state. From the highest Brahmas realm, you might one day fall to the woeful planes. A rocket, missile or a projectile will go skywards as long as there is propulsive energy once the energy is spent, it must fall down again. So also sentient beings, at the exhaustion of their jhana power must return to the lower abodes.

11.13 .What is Nibbána?

It needs an entire treatise to explain Nibbána in full. In this book I shall give only a few hints, since there is no room here for exposition of this important subject. Considering that it would be wiser to leave out this subject entirely than to treat it in a superficial matter. I had not touch upon it in the earlier editions. However, in order to provide some knowledge of Nibbána to the readers starting from this 20th edition, I shall give extracts from Thingyo Tika dealing with upasama nussati, contemplating on the peaceful bliss of Nibbána.

11.14 Meditation on Blissful Tranquility of Nibbana - Upasama Nussati

People usually talk at random about Nibbána. Some wrongly assert that Nibbána is a special case of mind and matter. Some are mistaken that Nibbána is an eternal essence like a perpetual core, which remains at the cessation of mind and matter. **Another wrong view is that Nibbána means no bliss because there is no mind or matter to feel any sensation at all. Just as a sense can only be understood by those who have actually experienced it, the true Nibbána can only be comprehended by Ariya persons who have actually realized the supreme bliss.** The human (puthujana) persons cannot grasp in full the essence of Nibbána with mere speculations. Nevertheless, I will try to the best of my ability to explain Nibbána in the light of texts and in the lights of logical reason.

Nibbána is one of the Supreme Ultimate - it is independent of the other three ultimate truths - (paramattha sacca), namely

- Ultimate realities of mental factor - citta,
- Ultimate consciousness - cetasika and
- Ultimate reality matter - rupa.

It is not a special form of mind and matter. Nibbána is listed as external Dhamma in the texts. it is not something you can feel. It is not an object like sight or sound because it cannot be felt. There is no bliss in Nibbána - there is only peaceful bliss. Let us elaborate. For one to achieve Nibbana is like taking a renewed bliss. The oil of renewing far surpasses the enjoyment one gets out of it.

The blissful peace of Nibbana has nothing to do with earthly pleasure. It is the peace attained by the cessation of mind and matter in the process of mind and matter. Let us suppose a very rich man sleep soundly. His servants prepare sensual pleasures for him and wake him up. He will surely scold his servants for having interrupted his peaceful sleep. He prefers carefree sleep to sensual pleasure. Some people exclaim, "**How nice it is to sleep!**" **If we find sleep, which is void of any disturbances, we can imagine the bliss of peaceful bliss of Nibbana, which is the end of mind and matter.**

Let us further consider the Anagami Ariyas. They deeply know the burdens of the process of mind and matter; in order to distance themselves from these burdensome mind and matter process as far as possible, they enter into the absorption of concentration. During this meditation the mind element (consciousness and mental factor) and some matter elements cease to function with no new arising. No new elements are formed. **This temporary cessation of mind and matter process is sublime enjoyment of a great degree.** Asannata Brahmas live in great peace for five hundred world cycles without feeling any sensation being devoid of mind. From this example you can appreciate the cessation of turmoil and excitements and visualize the bliss of peaceful bliss.

All Arupa Brahmas experience the divine joy with a pure consciousness without accompaniment of any matter (rupa). In the mind-continuum of Arupa Brahma there is only a small amount of mental factor. . If they reach Arahat stage, they have only a limited number of consciousness and mental factor.

The bliss of Nibbána, is not a single unique element, which belongs to all beings. Each has his own Nibbána.

Each Noble (Ariya) person rejoices in blissful peace, while concentrating on Nibbána. They find supreme enjoyment. All Ariyas, each one of the Theras and Theris, proclaim the highest happiness for having riddance of mind and matter when they are about to enter parinibbána. It is indeed a shame that we puthujjanas should be so attached to our mind and bodies.

"Sadevakassa lokassa, ete vo sukha sammatam
Yattha ce nirujjhanti, tan tesam dukkha sammatam."

The whole world of men and Devas consider the objects of sensual pleasure as pleasant, blissful, happiness. Ariyas look at Nibbana as pure peaceful bliss where the mind and matter process

ceases.

"Sukham ditthamari yebhi, sakkayassa nirodhanam
Pacca nikamidam hoti, sabba lokena passatam."

Looking through the wisdom eye of Ariyas, Nibbána, is where the five aggregates of mind and matter cease to exist..

11.15 Conclusion

I have done my part in writing this "Abhidhamma In Daily Life" dealing with Dhamma aspects, which the reader should know, in their day-to-day relationship. Having gained useful knowledge from this treatise, it is the duty of the them to put the knowledge so gained into practical use by developing mindfulness, self-restraint and earnest endeavor.

11.15.1 Knowledge and Practice

Knowledge without practice is useless. There are many who are literate, who have gathered much useful knowledge on the practice of Dhamma but very few uses such knowledge to one's advantage. In the midst of majority of such people in the world, chances are slim to foster good, righteous mind.

For example, many deeds of Charity are performed nowadays not with view of accumulate parami merits but to keep in line with social trend of showing off, vaunting their success and wealth for all to see; people no longer follow the path of parami laid down by noble, virtuous ones. The social climbers, in deed, know their Charity will bear no good fruit or very little, but because of their strong craving for popular acclamation, social acceptance and recognition, they sink to the level of doing deeds that the ignorant people do even though they know they should not.

Example - The Wily Tiger

Here is a story to illustrate my point - a wily tiger was too old to catch his prey. One day he kept calling loudly, "Oh travelers! Come and take this gold bangle." A traveler heard this call, so he approached the tiger and asked, "Where is the gold bangle?"

The old wily tiger showed the gold bangle in his paws. The traveler said he dared not come near him.. Then the wily old tiger preached him a sermon as follows,

"In my younger days I kill and eat human beings because I was not fortunate enough to listen to the Dhamma. As I grow older and lost my wife and children. I really felt repent. At the time I happened to meet with a noble person who taught me to live a virtuous life making deeds of Charity. Since then I have been living a strictly righteous life. You have nothing to be afraid. I am harmless. See, I do not even have claws and fangs. I have resolved to give this gold bangle to someone as charity, and you are the lucky one. Go bathe in the lake and come accept my gift.

Believing these persuasive words, the traveler did what he was told. When he stepped into the lake he sank into the swamp. Saying that he would help him, the tiger came and devoured the traveler.

This story gives us a moral lesson that mere knowledge is useless without practice. Educated and intelligent persons without morality, cunning, charm and cleverness at deception can be more dangerous than the ignorant, because they possess the knowledge to succumb wicked deeds. I would like to advise the readers not to be contented with mere knowledge, but to practice what they have digested so that they may become virtuous persons. Here I conclude wishing you all again a long life.

Versified epilogue rendered in simple prose:

To end this treatise, here are some pertinent remarks in brief: In this modern age, although there are Bhikkhus as well as laity with resolution to strive for attainment of Nibbána, unless the mind is intrinsically pure, they would still be far from Nibbana.

Therefore, beginning with myself, all my companions, close associates and generations to come, who wish to reach the blissful peace of Nibbána, should study this treatise of “Abhidhamma In Daily Life” carefully, precisely, meticulously, and strive with full diligence accordingly so as to attain the supreme peaceful bliss of Nibbana.

Sadhu ! Sadhu ! Sadhu !